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FROM THE
D E S A R T :
O R,
TESTIMONIALS
O F T H E
Miraculous Things

Lately come to pass in the
C E V E N N E S,
Verified upon OATH, and by o-
ther Proofs.

Translated from the Originals.

The Second Edition.

With a P R E F A C E by
JOHN LACY, Esq;

L O N D O N,

Printed for B. Bragg at the Black-Raven in Pater-
Noster Row, MDCCCVII.

C. R. Y.

DESART

TESTIMONIALS

Miraculous Things

CEVENNES

Published from the German

of the German Church

W. P. R. L. F. A. C. P.

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L. O. N. D. O. N.

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PREFACE

TO THE

READER.

THough we are assured, That all Scripture was given by Inspiration, and was written for our Instruction, yet there are many now, who deny that Privilege to the yet unfulfilled Prophecies of it, tho' even against the obvious tendency of the Words themselves; for whereās mention is made by *Isaiah*, of New Heavens and a New Earth, wherein dwelleth Righteousness, *St. Peter* makes this Inference from it; *that seeing we, according to his Promise, look for such things, we should be diligent, that we may be found of him in peace, without spot and blameless.* And whereas we are told by *St. John* in the 21st Chapter of the Revelations, *I John saw the Holy City New Jerusalem coming down from God out of Heaven, prepared as a Bride adorned for her Husband; and I heard a great Voice out of Heaven, saying, Behold! the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God, and God shall wipe away all tears from their Eyes; for the former things are passed away, and he that sat upon the*

Throne said, Behold, I make all things new; but the fearful and unbelieving, the abominable, &c. shall have their part in the Lake that burneth with Fire and Brimstone; which is the second Death; will any say, this also is not instructive?

The time when, and the manner how this glorious Dispensation is to take place being darkly pointed out in the Holy Writ, many excellent Persons have for an Age past employed their Studies to enquire after it; no wise Man can think, that in that search they were, or are, still misemployed; the Writer hereof however did never read any of those Comments upon the Prophetic parts of Scripture, except the late Essay of the Reverend Mr. *Whiston* upon the *Revelations* of St. *John*; from which it does sufficiently appear, that several Learned Interpreters do differ about fixing the Year when that gracious Council of Heaven is to be clearly unfolded to the Children of Men; yet he observ'd, that they all agree it will come before this Generation pass away: And being convinced also, by his own Reading in History, that no period of the Christian *Era* has afforded so universal a Convulsion of States in *Christendom*, as the twenty Years now last past, it has induced a perswasion in him, that Providence may therein have a design greater than to establish an equal ballance among the Potentates of *Europe*, which seems at present the only aim of the Grand Alliance.

Taking it then for a Truth without Controversie, that there is to be a State of the Church on Earth, more resplendent than ever yet there has been; and conceiving it agreeable to those Methods of Divine Wisdom and Compassion which are left us upon Sacred Record, that some farther previous Discoveries will be made from Heaven of its Commencement; to the end that the unbelieving and abominable part of Mankind, in rejecting the obvious notices thereof, may be left without excuse, to fall under the direful strokes of Almighty Vengeance; and that the true Followers

of the Lamb may prepare to render him all Glory, and to partake of the magnificence and triumphant Joy of his Marriage-Feast; if the Writings of the Commentators abovemention'd, who declare that Great Day to be approaching, were so receiv'd by their Brethren of the Clergy, that the Flock of Christ were duly alarmed and warned by their Pastors and Watchmen to provide for it; This, according to the weak Reasonings of Men, might suffice for the End aforesaid. But 'tis notorious, that the Writings of those Good Men are look'd upon only as Proofs of their Study and Learning, as such therefore they are lockt up in the Closets of the Studious, and so produce no effect among the People; whether it be that the Clergy do indeed not believe their Report, or for what other Cause, I list not to enquire; but certainly if the Great Shepherd be coming to take to himself the Kingdom, 'tis to him they are to answer.

A considerable part of Holy Writ does evidently point out this glorious Dispensation, touching the Calling of the Jews, the Conversion of all Nations, the Destruction of Antichrist, an universal Holiness to the Lord; and in fine, the Kingdom of God on Earth. 'Tis then no Enthusiasm to make these the Subject of our daily Prayers, nor consequently to make them the Subject of our Expectation; but if the Voice of Commentators be a Trumpet that gives an uncertain sound, God has no where in the Scriptures concluded himself from dispensing again the extraordinary Gifts of his Spirit unto Men; the Obscurity of the Text, in this Case, might be intended for the Humiliation of those, who by Learning and Wisdom think to find out God unto Perfection; for, alas! no one knows the thoughts of a Man, but his own Spirit; much less can any one know the Thoughts or Purposes of God, but His own Spirit: He that was in the Bosom of the Father, 'tis his sole Prerogative to open the Seals. Where there seems a necessity of a further Revelation, the
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time being come (till then was reserv'd in the Father's Hand) who knows but the testimony of Jesus now is to be the Spirit of Prophecy, sent down again into the World? granting this is to be the Testimony, it is certain, God is absolute Master and Disposer of his own Favours; he was not restrained to the Tribe of *Levi*, to chuse a Prophet under the Law, nor to the Scribes and Doctors to make an Apostle; out of the Mouth of Babes and Sucklings, he can (and who shall hinder?) ordain Strength; if Christ on Earth chose to have his Royalty proclaimed at *Jerusalem*, by the *Hosanna's* of little Children, at the same time that the High Priests, Scribes and Pharisees were troubled and incensed at it, let them find a Reason of that who please, and demand of the Lord's doing, what doest thou? if they think fit. The Prophecy of *Joel*, quoted by *St. Peter* in the *Acts*, is allowed by many, not to be so fulfilled by the Pentecost, but that a more full Accomplishment thereof is yet to come.

We in *England* do readily admir, that the Christian Truth survived the Deluge of the Grand Apostacy, and rested upon the Mountains of *Piemont*, *Dauphine*, and *Languedocq*, as the Ark once upon Mount *Ararat*; the *Waldenses* and *Albigenses*, could never be quite rooted out by the Legions of Hell in *Croisade*; and when the great Tribulations of the modern *Pharoah* had extinguish'd in appearance the other Churches of *France*, out of the Ashes of those of *Languedocq*, there arose within a few Years last past, a powerful Testimony of Jesus, animated by immediate Inspiration, whereof the ensuing Treatise contains an History. 'Tis true, we in *England* did not need to be in that manner instructed what are the first Principles of the Oracles of God, as those poor Christians did, through the Desertion and Cowardice of their Ministers, when falling in an hour of Temptation, into the Abominations of *Rome*; nevertheless, some of those inspired in the *Cevennes* (where their Commission was to preach the Gospel,
and

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and display other Gifts, suited by infinite Wisdom to the Circumstances of that People) coming into *England*, may have from the same real Inspiration, a message as suitable to us likewise, and to all the World.

The Author having, in *November* last, seen of these *Camisars*, *Mr. Boissier*, *Mr. Marion*, *Mr. Fage*, and *Mr. Cavalier*, being Persons professing to be Inspired, he soon gather'd from their Discourses, that the Tydings they brought to us, was the speedy Approach of the Great Things promised throughout the whole Scriptures, and which are meant by the Words in our Lord's Prayer, *thy Kingdom come*; the matter seeming to him of an high nature, not fit to be despised, and it also requiring great Caution and Scrutiny, he examin'd all the Objections he could either hear or think of; and the better to found a Judgment thereof, he visited all the Natives of the *Cevennes* that were then to be found in Town; the effect of which was a full Satisfaction in himself, of the Truth of Divine Inspiration in the *Cevennes*, and as the History of so amazing a Providence well verified, he gave the same to be made publick; in the meantime the Prophetick Warnings of *Elias Marion*, newly printed, having more generally alarmed the World, by some Passages therein touching *England*, as well as the proclaiming of an imminent Revolution to come, upon all the rest of Mankind; the Author thinks fit to declare, he was no ways concerned in Collecting, Englishing, or Printing the said Prophetick Discourses of *Mr. Marion*.

The manifold and violent Persecution, that has arisen upon those, who have been concerned in the following Testimonials, since the first Edition thereof came abroad, does for the present deprive the publick of the Satisfaction of further Proofs, which otherwise might have been, though the number of Witnesses to the Fact of Divine Inspiration there, seems competent already; however, as Providence shall produce others, they will be added in future Editions.

Mr.

Mr. Marion, Mr. Fage, and Mr. Cavalier, have had a Censure passed against them in the Savoy-Consistory on the 5th of January, as Impostors; and since that time they are by the French Churches excluded the Communion of our Lord's Supper; but as no False Doctrine or Immorality of Life is charged upon these poor destitute Creatures, I cannot refuse them here my Compassion, because I have sufficient Reasons to believe, the said Ecclesiastical Sentence did pass upon Informations very slight; Mr. Misson, in his Preface to the French Testimonials, of which these are a Translation, does publickly undertake to demonstrate Injustice in every Line of it; and however the World, who know little of the matter, may in Complaisance take that Sentence *de bene esse*, such who are more apprized of things do believe, that those Gentlemen can never do Justice to their own Consciences and Honour, without retracting it. It would be a peculiar Satisfaction to many, if those Gentlemen would be pleas'd to prove the Imposture, that they say was built upon a Report of some whom they Commission'd to be present at their Extacies; because there are others, who probably have seen them ten times as often, and can find out none; for with their leave, 'tis a thing never to be once supposed, that Men of any Reputation would countenance so foul a Crime; but if the Imputation of it be no ways maintainable, the same rebounds upon the Slanderers.

The more common Opinion of Delusion in Mr. Marion, Mr. Fage, Mr. Cavalier, and others now professing to be inspir'd, tho' more plausible among the English, and agreeing with the Humanity of our Constitution of Government; is, however, but a Sandy Foundation for any to build his Judgment upon; especially considering that, from Interest and Passion, there is as much Danger of Delusion in those who lay the Charge, as in those that are accused of it. Those that do not wilfully, at all Adventures, stop their Ears;

may consider, that Inspiration is a thing of that nature, that (however real) is sure, in whatever Age it appears, to find the bulk of Mankind in general, and in particular of the Clergy; violently averse to allow it, till the evident Stroaks of Heaven do enforce and authorize it; the *Jews* stoppt their Ears, and ran upon *Stephen* with one accord, to stone him; many of the ancient Patriarchs and Prophets, who are now acknowledged for Inspired, without the Evidence of Miracles attesting it, were stigmatized in their own days, as Fools and Madmen; our blessed Lord himself was by his own Kindred and Friends once taxed for such, notwithstanding his wonderful Works; what Wonder then, if the Apostles, much less those who have or may succeed, do, upon the like occasion, inherit the same Fate; to run therefore with the Vogue of Mankind, and to Condemn without a Hearing, every Pretence to Inspiration, though easie, yet must be unsafe to Christians, who are commanded first to search the Scriptures, and to try the Spirits, whether they are of God or no.

The many direful Wrecks of real Enthusiasts, in several Ages and Countries, and the Mischiefs that from such Persons do redound to true Religion, are a Sea-mark on the one hand, to caution us not easily to be carried away with every Wind of Doctrine, rashly to believe every Spirit, since we have multiplied Warnings, in Holy Writ, of Deceivers that may speak great swelling Words, and so insinuating, as if it were possible to delude the very Elect; and on the other hand, it well deserves Consideration, how dangerous and provoking a Crime it is in God's Eye, to conclude his true Messengers and Servants, to be Impostors, Workers by the Devil, Madmen, Fools; which has been the common Entertainment nevertheless of those, whom we now honour, as Men, of whom the World was not worthy; Christian Prudence is therefore then in timely Exercise, when the Glory of the Great God lies at stake on each hand, and requires
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equally, that as Delusions given under the shadow of his Name, should be discover'd; so the Authority and Signature of his genuine Appearances should receive due Honour; which the Worlding's Prudence, in caring for none of these things, cannot excuse; for how is it that the glorifying of God is the chief End of Man? Or with what Face can any pray, *Thy Kingdom come, and thine be the Kingdom, Power and Glory?* If Men wilfully stand neuter, and shew no Concern, whether it sink or swim.

Leaving others to answer for their own Conduct, the Printing of bare Matters of Fact, having occasion'd upon my self and several more, some Reproaches for abetting Impostors and Enthusiasts, it imports me to shew the Considerations that have induced me and them to think otherwise; that it may appear we have not taken up that Opinion, without as much deliberate Enquiry, and due Caution at least, as those that have exercised a manifold Liberaliry in their Censures of us.

1st. The Agitations of Body, which are the outward sign given of the time, when the Word of the Lord comes into, or his Spirit over-rules the Mouth of the inspired Person; who when out of those Agitations, delivers nothing in the Name of God; That the ancient Prophets had the Spirit of God upon them, under Extacy, with divers strange Gestures of Body, denominating them Madmen, appears evidently in the Instances of *Balaam, Saul, David, Ezekiel, Daniel, Jeremiah,* and the Man coming to anoint *Jehu*; it must also be some staggering or bodily shaking, that gave room for the Imputation of the Apostles (when filled with the Holy Ghost) being full of new Wine; and the delivery of their several Messages, was often with that vehemence, as bespoke an inward Flame; Those in the *Cevennes* can never fall under a suspicion of Prevaricating, in Agitations that exposed them to manifold Sufferings; Mr. Marion, Mr. Fage, and Mr. Cavalier have affirmed

affirmed upon Oath, they are no ways the Framers of their bodily Emotions, nor of any of the Words spoken under them; but that a superior Agent, Angel or Spirit, does form them both; the rest who are now Inspired in *London*, declare themselves ready to do the same; and we know of no Influence or Interest whatsoever that they can any of them have, to dissemble in such Declaration; Every one that is Inspired, did undergo a Preparation, wherein the Spirit (by Agitations much more frequent in the beginning than afterwards) did form the Organs, ordinarily for one, two or three Months, before such Person utter'd any thing as under Inspiration. There is a good number of these last at present, whose silence does shew, that it is neither a strong Impulse, nor a Persuasion of being Inspired, that does operate upon the Voice, and cause them to speak; These Persons then are all Witnesses, that the Emotions are unaffected; They do during such their Preparation give themselves for the most part to Prayer and Divine Exercises, secret and publick, which may cause a reasonable Presumption of their Sincerity, as also may the Supernatural Government of the Voice in those whose Mouths are opened; these bodily Agitations do leave them the same Health, which they or other Men can, without such, assure to themselves, being commonly free from any other visible Indisposition; lastly, however their extatic Words and Symptoms may draw upon them the Title of Madmen, wherewith the real Prophets were also dignified, yet their Madness is always (as *St. Paul* says of himself) to God, and out of those times, they appear in all other things manifestly to enjoy, the several degrees of Understanding, that their natural Capacities or Education do allow.

2dly. The Sacred Writings tell us of some that were Wicked Men, who yet were Inspired of the Holy Ghost, and that the rest who were so Inspired,

were still Men of like Passions with their Fellow-Creatures ; nor can the best of Men , while they are here below in this frail humane Nature, deserve so distinguishing a Privilege from the Divine ; yet certainly nothing ought to breed in us that just Jealousie of the Pretenders to it, as a Life that is Scandalous ; 'twas therefore a peculiar Satisfaction to those who made this Collection, to find it the concurrent Testimony of all, that the Inspired in the *Cevennes*, from the time they were honour'd with the Gift, were without exception unrepachable in that Point ; Mr. *Matthew Boissier*, who had frequent Visions here, but left *London* before the undertaking of this Collection, was a Man of eminent Sanctity, and gave a Testimony of Mr. *John Cavalier's* laudable Conversation beyond Sea ; Mr. *Caladon* and Mr. *Flotard* witness the Piety and Vertue of Mr. *Marion*, before he left the *Cevennes* ; Mr. *Fage* and his said two Brethren, brought with them into *England*, Certificates of a good Behaviour, from Foreign Churches ; the *Savoy* Consistory, who have dealt so hardly with them all as Impostors, have hitherto laid nothing of Immorality to their Charge ; and two Persons of Note in that Society, did about the beginning of *January* last, in private Conversation tell me, there was nothing of that kind imputed to them ; those that have most intimately observ'd their Conversation since they came to *London*, find nothing in it that will bear a Reproach.

3dly. The Characters, which are the most usual Fruits of the Holy Spirit's Inhabitation, are evident upon the said Mr. *Marion*, Mr. *Fage*, and Mr. *Cavalier* ; for Instance, a constant Serenity and even Joy, seemingly flowing from the great Comforter ; (for their Worldly Circumstances no ways give occasion for it) a cheerful contented Abstinence, more than needs ; a Temper of Forgiveness, easie Reconcilableness, and Charity towards those who do them wrong ; assiduous Prayer, frequent Fasting, and reading of Scriptures ;

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a frequenting of publick Worship and Communion, (till excluded from it) a freedom from Affectation of Singularity, Speech or Behaviour; and though the obscurity and meanness of their Condition, makes the Lustre of their Lives less Exemplary, they have that which, of all other things, is the surest Characteristick of the true Messengers of God, an Humility and Lowliness of Mind, very resplendent in the Eyes of those who will stoop to behold it; The Temptation to Spiritual Pride may reasonably be apprehended to be very strong, where Heaven is supposed to set a Man in so distinguished a Form above others; and it has been very rare, if ever, that Enthusiasts have been able to overcome that Temptation. But after all that has here been, or can be said, there is nothing more easie than to defame; and how truly soever these Qualities are ascribed to them, yet who can stand before Envy? Who is able to fence against indefatigable Malice? May not perfect Innocence it self be overcharged, by the fruitful Invention of the Father of Lies? 'Tis sufficient, that they who are most in their Company ought to do them Justice in this Point, and further than meer Justice, there is nothing here said upon this Head; if they believe themselves to be Inspired from above, it can be no Crime in them to declare it; on the contrary, to stifle the Flame from the Celestial Altar in their Breasts, would be an arrogant Presumption; Whether they are under a Delusion in this Matter, or are in truth what they pretend to be, others may use what means they think best to discover; but for themselves, no Prophet can, without the utmost Danger to their own Souls, resist and disobey the Heavenly Appointment.

4thly. The Holy Scripture is undoubtedly the Touchstone by which to try every thing else; and an Inspiration that can be condemned by that, it would be an unpardonable Offence once to mention; but till better Information arises, according to the best
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Judgment we are able to make, from the bare Text of Holy Writ, the Printed Discourses of Mr. *Marion*, and a hundred more of his and others here in *London*, which this Author has heard, beside those in the *Cevennes*, (whereof the ensuing Treatise gives a Relation) have none of them advanced any thing contrary to sound Doctrine; on the contrary, they all agree with the Truth, as it is in Jesus; He is therein the Foundation and corner-Stone; whoever reaches a different Gospel, and derogates from the Honour of our Lord, let him be with us *Anathema Maranatha*; The two great Commandments whereon hang all the Law and the Prophets, are urgently enforced in their Exortations; in like manner the Sacrament of the Lord's Supper is enjoyed; the Trinity of Persons in the Deity is positively asserted; the Scriptures directed to be read, as the Supreme Rule of Faith and Manners; the Lord's Prayer acknowledg'd, other Prayers under the Operation of the Spirit frequently practis'd, wherein the Queen and other Princes are remembred; the singing of Psalms constantly used (where allowed so to do;) these things are abundantly evident, from their univocal extatic Discourses and Practice, both in the *Cevennes* and here; 'tis possible other Tests may be look'd upon by some, as necessary to examine this Inspiration by; but these, with their urgent Exhortation to, and authoritative Command of all the Moral Duties of Religion, seem sufficient to remark upon this Head.

5thly. That Temper of Union, Love, Tenderneſs, Condeſcenſion, Forgiveneſs, Likemindedneſs, Brotherly Affection, Sweetneſs, Sympathy, Goodneſs, Charity, Peace, which our Saviour and his Apoſtles make the Badge and Ligament of the Chriſtian Church, is the conſtant Tenor of this new Diſpenſation, in the *Cevennes* and here; moſt remarkable were the Effects and Fruits thereof, in that Countrey, where it was received, as may be obſerved at large in this Book;

Book ; and because the Party-Zeal has observably tinctured all Mankind among us, to the Reproach of Christ, and a Violation of the Communion of Saints, the Subscriber did narrowly watch the Extatic Discourses upon this Head, and was never able to discover therein, any the least Token, of the Speaker's Prejudice, by Education or otherwise, for or against any of the different Administrations among us in particular ; he also constantly eyed the Behaviour of the Inspired out of their Extacies, towards Men of different Opinions, that hapned to be in their Company, and he still observ'd the same.

6thly. These Persons professedly Inspired, for nine Months passed, having shew'd themselves free and open in Conversation (except Mr. *Marion* for a while) to those that desired their Company, there has been opportunity to know their several natural Abilities ; such therefore who have conversed much with them, and with others who here have been more lately Inspired, but who have been longer known among us, cannot but own, that their Discourses and Prayers under Extasie, are in the Matter and Phrases thereof, far above what their own Parts could furnish ; Mr. *Allute*, one of the new Inspired, a poor Joyner, an Ignorant Man, one that could never before Pray without a Form, now, under the Operation of the Spirit, does frequently utter Prayers fluent, pathetic, sublime and heavenly ; another of the new Inspired, an illiterate Woman, has several times in Extacy given clear Instructions, how God will be worshipped in Trinity, well worthy of the most Elaborate Divine, which has been uttered by her without forethought, upon accidental previous Discourse of other Persons present, on that Head ; nor does there appear, in the Style, any thing like the Reserve, Insinuation or usual Artifice of Counterfeits ; their Expression is simple, natural and plain, yet often Sublime and Majestick, though the Criticks perhaps may find room enough for their
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Talent, to determine otherwise. If they were more exact and polite in their Style, the Objection of those who would needs suspect that they are dictated, might have a fairer Colour, though 'tis no ways accountable, from what Influence, (Men so violently shaken, are capable of receiving;) or for what Reason, and to what End, such Instructions should be given them by any; in the mean time, the Assurance and Conscientiousness of their Innocence, must be the Azylum and chief Refuge of the Injured.

7thly. The Style of speaking in the Person of God, if it be fraudulent, is indeed a high Degree of Blaspheming that awful and tremendous Name, which upon the least Discovery of Imposture would have discarded our Attendance; and when 'tis discover'd to be so, deserves the severest Animadversion and Abhorrence; but till that be manifest, the said Style, as it is (for ought I know) in this Age new, and no sort of reputed Enthusiasts do use it, has nevertheless an Analogy to the manner, wherein God vouchsafed to discover himself unto the ancient Prophets; for the Expressions of *putting his Word into the Mouth, and the Word of the Lord coming to them; and in Ezekiel, Hear the Word at my Mouth, and give them Warning from me*, do intimate the same; the Phrase of, *My Child*, used in these Extacies for the Person Inspired, to whom the Voice is supposed to speak, is suitable to the gracious Gospel-Dispensation, and to the Promise which our Saviour gave, touching the Mission of the Holy Spirit, saying, *It is not ye that shall speak, but the Spirit of my Father, that speaketh in you*; now as this Phraseology is kept up throughout, with an Air free and easie, without any mixture of School Terms and Sophistry, 'tis strange how the newly Inspired especially, should so perfectly imitate it of themselves, without Deviation; moreover, the inartificial Mixture of Doctrine, Prayer, Judgments and Promises in their Extacies, carries in it a Resemblance of the Written Ac-

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counts which we have of the ancient Prophets Inspirations ; whatever weight there is in this Observation, the same is doubled from the Consideration that it should arise first among the Children, Women, and meanest Youth of a Countrey, uninstructed in, and ignorant of, the Scriptures ; some object to the Inspiration of Women ; but the Scripture furnishes us with the Names of *Miriam, Deborah, Huldah, Noadiah, and Anna*, Prophetesses, besides the mention of some without Name ; *Philip* the Evangelist had four Virgin Daughters which did prophesie (or speak under the Spirit's extraordinary Influence) in the House where *St. Paul* and his Company abode many days ; and those many Women which are mention'd with so much Honour in the New Testament, tho' forbidden to teach, because that was to exercise Authority over the Man, yet might have (for ought appears) some extraordinary and various Gifts of the Holy Spirit, particularly those of Prayer and Prediction, which seems more than probable, since the Apostle gives direction about their Prophecying and Praying publicly ; Womens Preaching as ordinary Ministers is one thing, and God speaking in his own Name through their Organs is another ; but supposing that the Holy Text were silent as to Women and Children, then 'tis the more apparent, even from thence, that the Words of *Joel*, *it shall come to pass in the latter days, that I will pour my Spirit upon all Flesh, and your Sons and your Daughters* (distinguish'd from young Men or old) *shall prophecy*, received not their full Accomplishment in the Pentecost.

8thly. 'Tis no way the Interest and Practice of the Evil Spirit, to produce Fruits evidently to the Glory of God ; but the Conversion of many Papists from their dangerous Errors, the restoring of a multitude of lapsed Protestants, the visible Repentance and Amendment of Life among those that followed them, the encouraging of Unity and brotherly Love, the opening

of a Door for many to get out of the *French Furnace* of Persecution, besides the abatement at present of Rigour towards the abiding Protestants, and what Triumphs to Religion the Conduct of Providence may still produce thence, these are visible good Effects wrought by the Ministry of the Inspired in the *Cevennes*.

There is great Offence taken at their Conduct here, because their falling into Extacies casually, as it may seem, has the appearance of Irregularity, so contrary to the Decency and Order of the establish'd Ministry for many Centuries, though not so different from that of the Apostolick times; for St. Paul giving directions for the edifying of the Church, says, *Covet to Prophesie; for greater is he that Prophesieth, than he that speaketh with Tongues; if all Prophesie, and there come in one that believeth not, he is convinced of all, he is judged of all, and THUS ARE THE SECRETS OF HIS HEART MADE MANIFEST; but that all things be done to edifying, let the Prophets speak two or three; for ye may all Prophesie one by one, that all may learn and be Comforted, the Spirits of the Prophets are subject to the Prophets; notwithstanding the Irregularity, I never yet heard two of them speaking together; but I have heard them describe more than once a *Judas* present, who in that instant projected Evil against them, and declare that there was several Persons in the Company disown'd the Trinity, neither of which to all appearance the Speakers could possibly know, and yet both have been proved beyond doubt before the Company separated; the terrible Rebukes that I have heard the Inspired themselves receive Personally, from the Word of God in their own Mouths in publick, has little Appearance of Imposture and Delusion; some may judge differently, but to others, the Style, the Fervour, and concomitant Circumstances of the Extacy, carry with them a very moving Force, tending always to Holinels.*

9thly. The Prophets of old, we may observe in the Bible, had not always the Attestation of Preceeding or

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concomitant Miracles, to prove the Reality of their Mission, nor does it seem absolutely necessary now, for a Demonstration of Divine Inspiration; nevertheless, the History following does furnish abundantly things equivalent; such as the Discovery of Thoughts and Secret Intrigues: the animating Men to encounter the most hideous Torments and Death, for the sake of Divine Truth: the ready utterance of a Language, which, out of Extacy, they could not speak: the subsistence of 2000 Men ill arm'd, without Forts, Artillery, Provisions, Discipline, Powder, Conduct and Money, against an Army of above 20000 plentifully furnish'd with all of them: Infant Children, Women, Idiots and obdurate Papists, displaying Gifts Wonderful and Holy: ignorant and stupid Creatures, shewing a facility in quoting and pertinent applying the Sacred Text: the Lights from Heaven frequently appearing in favour of their Assemblies, and over their Parties in the Field: a suppressing of the Violence of Fire, whereof *Claris* (still in Arms there) is the most celebrated Instance, others of a less degree were mention'd, which with many things for brevity were omitted; these Occurrences were taken in that Countrey for Miracles, though the Criticizing Wits of this, may perhaps resolve all into second Causes; and though God's Hand is not shortned, how far he may think fit thus to verify his own Work in our Land, he knows best, who when on Earth, could not do Miracles in some Places, because of their Unbelief; and by all that he perform'd, made but few Converts.

10thly. That Events did answer Prediction in the *Cevennes*, appears in many attested Instances of this Book; Mr. *Marion*, Mr. *Eage* and Mr. *Cavalier*, do recite Particularities of their own extatick Predictions fulfilled there, and have taken their Oaths upon the same; we are left to consider, what weight both the one and the other bears, in relation to Predictions now given of the future; in the mean time, it is the Duty

of Persons extraordinarily Commission'd from above; to ponder well within themselves, all such things, as may tend to determine their Belief, that they themselves are really so called; but when upon mature deliberation, they arrive to an entire Satisfaction, that their Condition is such, those Men never were, nor ought to be debarr'd, from giving their own Experiences, in Evidence of it to others; a Prophet is as much from God before, as after the Accomplishment of his Denunciation; it is preposterous therefore to expect the Event, before we give heed to the Threatning; what weight there is in this Argument, of former Experience, in relation to future Accomplishments, arises from the supposed Sincerity of such Persons, because of their Disinterestedness, to impose on the World by Messages so unwelcome, that the Sacred Text commonly calls them, the Burden of such a Place; The *Levites* under the Law, had their Subsistence and Portion assigned, and the Christian Ministry do justly enjoy the same; whereas the Mission of a Prophet, was ever a self-denying Task; several of the Old Testament expressed therefore a Reluctancy to it, and *Jeremiah* says for himself, *I never desired that woful day, O Lord, thou knowest*; and the Apostles in like manner, though Poor, tell our Saviour, they had left All for his sake; and as to these poor destitute *Camisars*, for any thing they gain by it, or are like to do, the Condition of a Seaman, Cobler or Porter, with relation to the World, is equal to theirs; what Temptation there is therefore upon them to play the Cheats, I know not; none have, by their Liberaliry, laid any before them, I dare aver; but if they be conscious of their own Truth and Sincerity, a necessity lies upon them to obey the Heavenly Call, and Woes most dreadful must attend their Disobedience,

11thly. The Subject, Matter and Oeconomy of 4 or 500 Prophetic Warnings, given under Extacy in *London*, unless it be acknowledged to come from God,

is altogether unaccountable; a few contemptible Creatures, dispersed by Persecution from the *Cevennes*, a Desert Countrey, more obscure than *Galilee*, sound forth a Voice, Prepare ye the Way of the Lord; their Commission is to proclaim as Heralds, the same to the *Jews* and every Nation under Heaven, beginning first in *England*; the Message is, That the Grand Jubilee, the acceptable Year of the Lord, the Accomplishment of those numerous Scriptures, touching the New Heavens and New Earth, the Kingdom of the Messiah (concerning which our Saviour answer'd his inquisitive Apostles, that *the time was not for them to know, but reserv'd in his Father's Hand*) the Marriage of the Lamb, the first Resurrection, or the New *Jerusalem* descending from above, is now even at the Door, and to be manifest over the whole Earth within the short Term of Three Years; they tell us, this great Operation is to be wrought, on the part of Man by Spiritual Arms only, proceeding from the Mouths of those, who shall by Inspiration, or the mighty Gifts of his Spirit, be sent in great Numbers to labour in God's Vineyard; they tell us, this Mission of his Servants shall be witnessed to, by Signs and Wonders from Heaven, by a Deluge of Judgments on the Wicked, universally, throughout the World, as Famine, Pestilence, Earthquakes, Fire from Heaven, Darkness, Tempests; the exterminating Angels shall root out the Tares, and there shall remain upon the Earth only good Corn; the Works of Men shall be thrown down, and there will be but one Lord, one Faith, one Heart, and one Voice among Mankind; how all this agrees with the Description of the Son of Man's coming to take to himself the Scepter, and the numerous Prophecies of Holy Writ, touching that blessed and joyful Day, the Clergy of all Men might, by their Studies, be most capable of discerning; if at the same time all their Interests did not go into the contrary Balance, to make them unwilling to own the

the Authority of preceeding Inspiration, or that Torrent of Gifts and Graces attending the Kingdom of our Lord ; for whether it be now or no, this is certain, whenever the time comes that God shall pour out his Spirit upon all Flesh, and that Infants, Women, young Men and old, do prophesie, there will manifestly be little need of *them*, *they* will stand upon a Level with the rest ; if these Glorious Things, spoken of by the Prophets, by our Saviour, and Apostles, are never to come to pass, let those that have the Keys of Knowledge tell us so ; if they be, why not now ? The Consonancy and perfect Agreement of so many Extatick Warnings, taken down in Writing faithfully (beyond all doubt) from illiterate Persons, containing an harmonious Scheme of Matters so sublime, without mixture of any thing wild, or in it self Nonsense (however the Criticks may deal with it) seems all wonderful.

Lastly, Our Saviour chides that Generation, he lived in, for not discerning the Signs of the Times ; such Discoveries from Heaven as this Book is an History of, never yet attended any of the expiring Churches of *Christendom* ; the wonderful Works of God ought to be own'd, and if there has been a Diffusion of the Holy Ghost in the *Cevennes*, it may be the first Fruits and Dawn of the first Resurrection ; and the Dispersion of Persons Inspired, into other Countries, may raise up Harbingers and Forerunners of the same elsewhere ; therefore wilfully to stop our Ears to the Allarms given in the *Cevennes* and here, and instead of enquiring into the Fact, to speak all manner of Evil falsely (as our Saviour says the ancient times did of their Prophets, and foretels they would do so by his Evangelical Messengers) seems great Stupidity and Presumption ; the *Ninevites* gave heed to, and repented at the Preaching of *Jonah*, and so prevented the Judgment, though he probably carried as little Proof of his Mission, as the *Cevennois* here seem to have ;

The P R E F A C E. xxiii

have ; the old World would take no Warning from the Denunciation, till the Events appear'd, but then 'twas too late ; he that threatned the *Sodomites* with impending Judgments, seem'd like one that mocked, and they remained senseless and secure to the last Moment ; while the *Egyptians*, who regarded the Threatnings of *Moses*, saved their Families and Substance by it ; these things are all written for our Admonition, and blessed are they, whom the Lord, when he comes, shall find ready to receive him, to attend his Triumph over the *Jew* and *Gentile*, with due *Hosanna's*, and enter into that Festival State, which will celebrate the Marriage of the Lamb.

Having thus given an Account of some Reasons that prevail'd with my self and others, to think and believe at present, that the *Cevennois* here in *London* are truly Inspired ; the Reader may easily observe a great difference between them and some other People, pretending to the like high Privilege ; for these are express, that the Burden and Proof of their Commision will take place, over all the World, in a short space of time ; so that if nothing should visibly appear of the predicted Diffusion of Gifts and Graces immediate, and of the Signs and Wonders judicial from Heaven, the Error of believing them will soon vanish of it self ; in the mean time, no one Truth of the Christian Faith being shaken by this Inspiration, nor any Doctrine introduced, that is pernicious to the Civil Magistrate, they seem to claim a Right to the general Indulgence of our Government ; their Extatic Prayers and Discourses sufficiently declare against the detestable Notions of setting up Christ's Kingdom by Arms ; they vent no Prophecies injurious to her Majesty or any the Honourable Personages of this Realm ; and therefore seem no ways to come within the Statute of *Elizabeth*, which condemns an Intent in any Prophecy to make Insurrection and Rebellion.

By

By the general Scheme of Mr. *Marion's* Warnings already printed, and by the subsequent ones of him and others, that accord therewith, the first Manifestation of Gifts and Judgments is to be in *England*, and accordingly are to be speedily expected; as these are to come from God, and not by any human means, the promulging of them incurs no Guilt upon the Person, in relation to Men; if the Voice be from God, no fighting against it can defeat the same; if from Men only, it will soon come to nought, without Oppression and Persecutions; the Writer hereof and others, may have further Reasons from their peculiar and more personal Observations, to confirm and enforce their Opinion, which being meerly such, 'tis unnecessary to give the Publick; it shall suffice here to say, that nothing in the said Extacies has appear'd to them yet sufficient to alter it; whatever is asserted in this Preface is founded upon clear Matters of Fact, within the Knowledge of the Author; particularly in representing the Opinion of others he has sufficient ground for it, thus far; and yet they might probably have added several more Considerations, which did determine themselves, tho' to obviate the Calumny of Combination, he has here given only what occurred to himself, and not communicated these to any Person whatsoever. And as no kind of Influence from Men has directed his Conduct in publication of what follows in Print, so Mr. *Daude*, Mr. *Facio*, and Mr. *Portales*, have, with relation to Mr. *Misson*, purged themselves on that Head upon Oath, and he verily believes the Imputation of like kind upon others concerned in the same, is utterly false and groundless; there appearing not unto him the least Symptom of a just Suspicion upon any; nor indeed is it conceivable how it should be; I wish all Mankind were as free from it, that a more imparial and Disinterested Judgment might be given by them.

London the 9th of

June 1707.

JOHN LACY.

AN
ADVERTISEMENT
TO THE
READER.

THE Matter herein contained, is the Diffusion of a Variety of Admirable Gifts and Graces upon a multitude of Children in Age and Understanding, in the Southern Parts of France; to the recovering vast Numbers (fallen in an Hour of Tribulation) to the open Confession of the Everlasting Gospel, enabling them to seal the Truth thereof by manifold Sufferings, and Deaths often, to a general Sanctification of Life in those who did partake of the same, to the Conversion of some Papists, and weakning the Hands of the Grand Oppressor of the Church, in our Days.

The Curious are referr'd to the Pastoral Letters of Mr. Jurieu, printed Ann. 1688, 1689. The Testimonials in this small Treatise are Quotations out of the Books of Mr. Benoist, Mr. Brueys, the Marquis de Guiscard, and Mr. Boyer; those written by their own Hands, are the Letters of a Minister in Holland, Mr. Caladon, Mrs. Vebron, and the Marquis de Puyfieux and the Testimonials in Form of Twenty-six Eye and Ear Witnesses, now or lately

lately resident at London; Twelve of the latter, viz. Mr. Daudy, Mr. Facio, M. Portales, Mr. Vernett, Mr. Arnassan, Mr. Marion, Mr. Fage, Mr. Cavalier, Mr. Mazel, Mr. du Bois, Mrs. Castaner, and Mrs. Charras, did on the sixth of March last, and the first of April, affirm their Depositions upon Oath, before John Edisbury Esquire, and Sir Richard Holford, Masters in Chancery: Some of the rest have freely offer'd to do the same, and through meer Omission now wanting, wherein, as well as some other Proofs, further Satisfaction to the Publick may suddenly be given, an extraordinary Occasion precipitating this.

The Person who gives this Translation of the French, being present for his own Satisfaction, at the times, that the greatest part of the herein contained Certificates, were severally taken. He thinks an Obligation to Truth it self, as well as to do Justice to the Generous Attestors of it, and particularly to the Honour of Mr. Misson, (the Gentleman who took the Pains to collect them) lays him under a sort of Necessity to declare, That during his Presence, and he believes never else, was there any indecent Urgencies, or earnest Perswasions, much less any sort of unjustifiable Practice used to obtain, or at all to magnifie or misrepresent the Relations herein given; on the contrary, it was the constant method to warn the Evidence of the Caution becoming an Attestation, of so peculiar and awfull a Subject; particularly every one was desired to say no more than he was able, if legally required, to affirm upon Oath before Authority. And lastly, he does declare, nothing arose in the genuine, free, verbal Accounts of so many different Persons, that appear'd in the least contradictory to, or inconsistent with what follows.

A
C R Y
FROM THE
DESART,
OR,
Testimonial of, &c.

*The History of the Edict of Nantes, printed at
Delph, by Adrian Beman, Ann. 1693. in Vol 3.
Part. 3. Page 1016, &c. in French, says,*

TIS well known, what Noise the Shepherdess
of Cret, and a Multitude of Children of both
Sexes, who of a sudden became Preachers,
have made in Dauphiny and the Vivarez, how they
falling into a certain kind of Extacy, said Things re-
presented to us altogether wonderful: I have receiv'd
Accounts of all those Matters, and of some others that
have passed in Report, wherewith I have nevertheless
omitted to charge my History, though at the same
time,

time, many Particulars less important, are inserted in it; 'tis necessary therefore, to give some Account of the Motives, inducing me to that Omission; I would not have it understood, as if by my Silence I condemn those, who judge they have sufficient Reasons, to believe those marvellous Events; though I am not very credulous of Things of that Nature, but rather inclined to mistrust the Relations of what is uncommon and supernatural; in case then of Things so extraordinary, though I keep upon the Guard, after all however, I am far from standing in the same rank, with those fine Wits, who doubt and deny every thing, and with whom the least appearance of reason on their part, passes for a full demonstration of the Falsity of what they reject; I ingenuously confess my Weakness; I am of the number of those, who believe in earnest, that the Hand of God is not shortned; so that as he wrought Miracles of old, he is equally able to do the same in our Age; nay, peradventure there are things as wonderful now-a-days, as in the time that the People of Israel were the sole Church of God, on Earth; the reason why they are so little observ'd is, not so much that they be even less than miraculous, but because the Spirit of our Age is quite different, from the happy Disposition of the *Israelites*, who found God in all Things, and lookt upon him as the Source of all Occurrences; in those Days, all was ascribed to God, whether in the Case of violent Storms, of Thunder and Lightning, the Gaining or Loss of a Battle, a Revolution in the State; said they, God makes use of all his Creatures at Pleasure, they are but Instruments of his absolute Will, and employed to fulfil his Council; if we now had the Mind, turned into the like pious Frame, doubtless there would appear to us more of wonderful, in the great Transactions in the World, than is now taken notice of; we might easily allow those Events to be so, wherein the first Cause not only visibly interposes and presides, but acts of

self alone, and moves as it were with his own Finger,
 the Agent-Wheels of this World; we should not then
 be so positive, in rejecting Things, that seem rare and
 incredible; and could we but allow our selves leave,
 to suspend the Judgment a while, waiting for more
 distinct Informations, and till sufficient Light was
 gained; at least that Hastiness to ridicule and cen-
 sure, the Credulity of others, would much abate; but
 that vain Sophistry, which has filled the World, with
 a thousand other Prejudices, that many look upon, for
 curious and accomplish'd Idea's, has withdrawn Men
 from the foremention'd pious Disposition, which sub-
 sists no longer, but among the simple Vulgar; the
 sublime and aspiring Wits, find their Account better,
 in referring all Events to second Causes, or at the
 most to look upon them only, as they stand linked with
 these ———. For my part, when Things miraculous
 come before me, the first Thought that occurs is,
 there's no Impossibility of such being in our Days;
 if my subsequent Reflection, don't permit me an en-
 tire Satisfaction, in the Relations given of them, it is
 because I meet with few, but what are defective,
 in some or other of it's Circumstances, which my na-
 tive Mistrustfulness, leads me to desire further Infor-
 mation of ———. Nevertheless far be it from
 me, to treat that as an Imposture and Delusion, which
 I can't embrace for a Truth fully demonstrated; on
 the other side, I must freely allow those, who have a
 more clear Knowledge of it than my self, to judge and
 speak otherwise ———. One thing to me is ve-
 ry certain, in this Matter, that the Agents in conver-
 ting the Protestants of *France*, upon Occasion of the
 Miracles I am here treating of, and chiefly those in the
Dauphiny, have carried it, as if they were themselves
 conscious, of the Truth of them; they have neglected
 nothing, to convince other People in the Case, and
 not only have they exercised Violences, upon the in-
 spired Persons in the *Dauphiny*, to make them keep Si-
 lence;

lence ; but they have shut them up in Prisons, where no Body was allowed to see them ; or if they pretended to permit any to speak with them, it was to People who knew not the Prisoner, that another might appear, instead of the Person enquired for ; —

What is more ; they have suborned some, who were under their Direction, to counterfeit the Inspired, that the Impostures of the one being discover'd and avow'd, might invalidate and render suspected, the Reality of others ; some People have treated this Event, as an Intreague and Cheat, others as a Delusion, that weak Minds are easily capable of, in Matters of Religion ; some have ascribed it, to a Possession by the Devil, others again to some bodily Distempers, which though natural, might have Symptoms alike surprizing ; all which makes it apparent, that those who have lookt upon the said Matter of Inspiration, as a Certainty, and have put the most favourable Construction on it, if they have erred in that Judgment, are however fallen into a Mistake more excusable, than 'tis commonly esteem'd ; since we find this Event, has exercis'd the Minds of a great many, and produced Opinions so very different on the same Subject.

The History of Fanaticism in our Times, &c. by Mr. de Brueys of Montpellier, printed at Paris by Francis Muguet Anno 1692, by the King's Authority, has in it these Passages.

Preface, p. 1, 2. The ample Subject, I have in hand, forms an agreeable Variety, and enobles, with large Views, the History I give to the Publick ; I can assure the Readers, they have never seen, or heard any thing like it : *Hist. p. 156.* And without doubt, 'tis a Prospect very extraordinary, and altogether new, to behold

behold Men of the Sword, marching to encounter little Armies of Prophets.

Pref. p. 5. They of whom I write the History, were all of them of, or descended of those pretended Convertes, who had renounced their Religion before Men. *Hist. p. 90.* For the most part, they were young Boys and Girls, of the meanest of the People, who knew not so much as to read.

P. 2. Of the Bookseller's Advertisement, and *Hist. p. 2,* and 76. it would be scarce credible, what I am going to relate, if the things I mention, were not very lately happen'd, in the View of all *France*; if military Executions, the Prisons, and the Punishments (there was a Necessity of using) to stop the Infection of this Evil, were not so notorious, as to make it known all over *Europe*; they are Facts proved upon Tryal, and rendred authentick, by many Decrees of the Parliament of *Grenoble*, by the Orders of the Intendants, by Judgments or Sentences juridicial, by some verbal Proceedings, and other justifying Proofs; so that no Person can doubt of the Truth of these Facts; some of these Events have been publisht, four Years ago, in the midst of the Kingdom, by the printed Letters of Mr. *Jurieu*, by the Tumults of the People, by the publick Sufferings of the Guilty, by the military Executions; all which are Things visible, generally known, and open to the Eyes of all the World.

Hist. p. 1. It is certain, that from the Month of *June, Anno 1688*, unto the End of *February* following, there arose in *Dauphiny*, and then in the *Vivarez*, five or six hundred Protestants of both Sexes, who gave out themselves to be Prophets, and inspired of the Holy Ghost; *Pag. 126.* The Sect of the Inspired, became in a trice numerous, the Valleys swarmed with them, and the Mountains were cover'd; *pag. 18,* and 149. This Enthusiasm spread it self, like a Flood, with such a Torrent, that a Conflagration blown with a Wind, does not spread faster from House to House, than this Fury flew from

from Parish to Parish; P. 19. The Number of Prophets was infinite; P. 191, and 206. There were of them many thousands.

Pag. 112, 113, &c. Good Madam *de Bays*, seeing the Magistrates continue to imprison the Fanaticks, went away from her House, to seek out a place, where she might prophesie in Safety; in her Journey, she met with People as Savage almost, as the Half-brutes of *America*, and among those Idiots, found near 300 inspired. Pag. 137. &c. the Prophets said, that their Fits had somewhat in them marvellous and divine, and that they came upon them with Tremblings, and Faintings, as in a Swoon, which made them stretch out their Arms and Legs, and stagger several Times, before they dropt down; p. 91. they struck themselves with the Hand, they fell on their Backs, they shut their Eyes, they heaved with the Breast, they remained a while in Trances, and coming out of them with Twitchings, they utter'd all that came into their Mouths; p. 143, they said, they saw the Heavens open, the Angels, Paradise, and Hell.

P. 137. Those who were just in the Point, of receiving the Gift (or Spirit) of Prophecy, dropt down not only in the Assemblies, crying out, Mercy! but in the Fields, and in their own Houses; p. 146. these poor witless Creatures, thought themselves really inspired of the Holy Ghost, and prophesied without Design, and without ill Intent; p. 127. the least Assemblies, made up four or five hundred, and some of them amounted to, even three or four thousand Persons.

P. 130. When an Assembly was appointed, even before Day brake, from all the Hamlets round, the Men, Women, Boys, Girls, and even Infants, came in Crowds, hurrying from their Huts, peirced through the Woods, leapt over the Rocks, and flew to the Place of Appointment.

P. 135. When the Prophet had been under Agitations of Body, for a while, he began to preach, and to pro-

propheſie ; *p.* 131. he pronounced with a loud Voice, the Prayer which the Proteſtants are wont to uſe, before their Sermons ; after which with his utmoſt Strength, he ſet one of the Pſalms of *Marot* or of *Beza*. *Pag.* 135. Brethren, ſaid the Prophet, amend your Lives ; repent ye, the End of all Things draws nigh ; repent ye, of that great Sin you have committed, in going to Maſs ; 'tis the Holy Ghoſt ſpeaks to you, through my Mouth ; *pag.* 83, and 131. they made loud Cries for Mercy, the Hills and all the Echoes adjoining rebounded, with the Cry of, Mercy ! *P.* 91, and 92. and with Imprecations againſt the Priests, againſt the Church, againſt the Pope, and againſt the Antichriſtian Dominion ; *pag.* 141. with Blaſphemies againſt the Maſs, with Exhortations to Repentance, for having abjured their Religion, with Predictions of the approaching Fall of Popery, and the Deliverance of the Church pretendedly reformed : *p.* 136. all they ſaid at thoſe Times was heard and receiv'd with Reverence and Awe, *P.* 89. Perſons of good Senſe, even Catholicks themſelves, knew not what to think of it, to hear little Boys and young Girls, of the Dregs of Mankind, who could not ſo much as read, quote many Texts of the Holy Scripture. *Pag.* 123. But two ſorts of Folk, were terribly averſe to the Propagation of the Spirit of Prophecy : the Juſtices, who imprifon'd thoſe Sectaries, and the Soldiers, who had Orders to fall upon their Meetings ; *p.* 128. Capt. *Tirbon* with ten Men of his Company, fell upon one of thoſe Meetings, and kill'd three Perſons, but he with nine of his Men, were overwhelm'd with a Shower of Stones. *Pag.* 151. *Folville*, Col. of the Regiment of *Flanders*, who was upon the Spot, with 4 Companies only of his Regiment, did alſo whatever he could : it is true, this Phlebotomy, did but inflame the Diſeaſe, and for one Head of this Hydra they cut off, they ſaw twenty ſpring up, without being able to prevent. *Pag.* 160, and 163, in one Aſſembly upon the Mountain

tain of *Cheilaret*, there was about three hundred Persons, slain on the Spot. P. 165, and 167. they kill'd a hundred upon the Hill of *Besset*. P. 171. some other like Executions, were performed elsewhere.

P. 167. Whilst Colonel *Folville* dispersed those Assemblies, by military Executions, Mr. de *Basville* judged, without ceasing, the Prisoners brought before him, from all Parts; he punish'd and chastized the Guilty; p. 115. the Intendant Mr. *Bouchu*, sent the Inspired likewise, to prophesie in the Prisons of *Grenoble*; p. 122. the Justices every where took up those, who were such Fools, as to let themselves be taken; p. 150. but this sort of People had no Sense, they condemn'd the Prosecution of the Justices, and of the Parish Priests, answering all their Solicitations with Scorn; p. 200. and they shew'd a Firmness, or rather the Obstinacy of a Madman, in defending their sacrilegious Extravagancies, even at the Stake or Gibbet.

P. 105. when *Isabell* the Shepherdess, was in the Goal, she did not do like some Birds, who — sing no more, when put into a Cage, she talked rather more than ever; and then it was that she said to her Judges (what Mr. *Jurieu* has so much built upon, in one of his Letters) *Ye may put me to Death, but God will raise up others, to speak greater things than, I have done:*

P. 173. There remained in the *Sevennes*, some Embers of this Flame, after all.

*An Extratt of some Minutes of Mr. Matthew Bouffier,
Aged about 48, written and signed by his own Hand,
and left with one of his Acquaintance at London.*

SOON after the Peace of Ryswick (Anno 1697) I went for a while to *Loriol*, the Place of my Birth, in *Dauphiny*; there some Friends invited me, to go to a Meeting hard by, on the Lord's-Day Morning following; when I came to the Assembly, there was a Girl preached with an Eloquence and Fluency, to me most admirable; This Girl, after the Spirit of God, had honour'd her with his Gifts, learned a little to read; when her Sermon was over, there came in many more, who shew'd great Desire to hear her; she said, she was no Ways able of herself, to gratifie them, but presently fell upon her Knees, and earnestly besought God of his good Pleasure, to unloose her Tongue, that she might again declare his Word, for the Consolation of his People; She was immediately answer'd; the Spirit fell upon her, and she made a long Prayer; methoughts, I heard an Angel, so charming were the Words, that came from her Mouth; after Prayer, she set a Psalm, and tuned it melodiously; then she gave us a Discourse, so excellent, so pathetick, so well digested, with that Holy Gracefulness, and ardent Zeal, that we could not but believe, it was more than humane, that spoke in her; a poor simple Girl, as she was, could never certainly be capable of speaking, at that Rate; I went away, pierced to the very Heart and Soul, and full of the Impression of those wonderful things, that faithful Servant of God had pronounced, and I wrote down a good Part of them, as well as I could remember; She quoted many Texts of the Old and New Testament, as if she had the whole Bible by heart, (*several of which are express'd in the said Minutes*) and she applied them so aptly, that affected us strangely;

C

She

She express'd a sad Lamentation, for the deplorable Condition of the Churches of *France*, for those who were in the Dungeons or in the Gallies, in the Convents, or in Banishment, adding that our Sins were the sole Cause thereof; but she utter'd at the same time, the noblest and sweetest Consolations possible, Promises of Mercy, Peace, Grace, Felicity, and Joy Everlasting; She declared these things in the Name of God all-sufficient and abundant in Goodness, to those who obstinately reject not, the Paternal Solicitations of his Kindness; She promised also on the same Part, after a manner very powerful, exact, and pressing, that Religion in its Purity should be re-established in the Kingdom.

I remember, she confuted with a Strain of Firmness a little Book of Mr. Merlat, a French Minister, fled to *Lausane*, who had the Unhappiness to write against the Gifts, it pleas'd God to dispence, to some of his Servants, in *Dauphiny*, and the *Viverez*, as if they were Illusions, or Effects of a lying Spirit; She effectually exposed that Doctrine of Devils, and certainly her Arguments carried a Conviction in them, for Truth, against that malicious Accusation, of the Father of Lies, (*as the Memoir more at large relates*)

I left *Lausane*, with 8 or 9 more, the 28th of March 1706, to go for *Holland*, with Intent to list my self in the Regiment of Mr. Cavalier; Mr. John Cavalier of *Sauve*, his Cousin, was in our Company, and we went that Journey together; I saw him several times, on the Road, under the Operation of the Spirit, and violently agitated; particularly at *Amersford*, where he said, under Inspiration, that the Fleet would meet with a great Tempest, but no one Man would be lost; which is since happen'd.

Being in the Valley of *Lucerne*, in October 1704, I met Mr. ——— an Officer of the Regiment of Mr. Cavalier, which is now in *Piemont*; he told me, he had been Witness in the *Cevennes*, of several mili-
tary

rary Exploits, of the most famous *Camissars*, and many other wonderful things, but notwithstanding he was never able to overcome his own Incredulity, till he was at length convinced, by an admirable Discourse of *Mr. Cavalier*, in an Assembly ; he particularly informed me, in what Manner he was then so exceedingly affected, that he could not refrain from Tears ; and how he himself fell into an Extacy soon after ; he gave me a Relation of many Prodigies he saw, and some that beset himself ; I wrote them all down, but 'tis long, I wish others might have it, from his own Mouth ; not that I at all question his Sincerity, for he is one that truly fears God, and I believe him incapable to relate things, that were false.

In the same Valley of *Lucerne*, at a Place named *la Tour*, I saw a young Man of the Valley of *Arver* in *Dauphiny*, (adjoining to that of *Lucerne*) who was flung upon his Back, in violent Agitations ; in that instant, two Officers were passing by, one of whom said to the People round, they ought not to mind such sort of Creatures ; for it was all a Bugbear : immediately the Youth's Lips were opened, and the Spirit replied (as I know the same happen'd many a time in our Country) and utter'd great Threats, upon the Imputer of that Calumny, and upon all those who used false and hard Speeches, upon those Servants of God, because his Spirit was poured on them, according to his Promise.

I saw several Times at *Geneva*, a Girl of *Languedoc*, who had Inspirations ; she said several things in the Extacy, that concerned my self, and whereof it was absolutely impossible, she should be informed, in a natural Way ; she enjoyed a wonderful Communion of the Spirit of God ; I was Witness on several Occasions, that when she sought unto God by fervent Prayer, it pleas'd him to signify thereon his Pleasure (it the same appear'd evidently for his Glory) almost in the same Moment, an Angel over-ruled her Organs,

and made her declare, what was the good Will of the Spirit ; the Beholders made Enquiry, and she returned an Answer from God. One Day, this young Woman inveighed mightily, against the Scoffers who call themselves Wits, but are in earnest Fools, and Ignoramus's, who make a jest of the Secrets of the Most High, because their shallow Brains cannot reach them ; and I would to God, the assuming Worms of the Earth, who go on to prate their wretched Stuff, had been present, to hear the Energy, and efficacious force, of this Heavenly Reproof, I am assured, it would have made them tremble.

Last Year, when I was at *Amersford*, I had Opportunity, to converse with a brave Man of the *Cevennes*, named *Compan* ; he is now in *Spain*, in the Regiment of Mr. *Cavalier* ; this *Compan* had received extraordinary Gifts, and very sensible was he, of the distinguishing Favour, God shew'd him in it ; but the Recollection thereof, was delightful, and a Matter of Concern at the same time ; for he express'd a great Sorrow, that God had not vouchsafed him so frequent Communion, since his leaving the *Cevennes*, and he complain'd that his Sins had rendred him more unworthy, of the frequent Visits of his Holy Spirit ; I endeavour'd to assuage his Grief, what I could, and represented to him, that the Divine Power influenced according to proper Times and Occasions, or to speak more correctly, according to his Sovereign Wisdom, which we ought always to adore, even when it was most unsearchable to us ; whilst we were thus discoursing, the bounteous Fatherliness of God, afforded him secret Consolations of the Mind, by an immediate Inspiration ; Mr. *Cavalier*, who came in Company with me from *Lausane*, was present, when this happen'd.

Compan gave me a long Recital, of the marvellous Things, which pass'd before the Eyes of all, in the *Cevennes*, and which may (I think) and ought to be

accounted Miracles ; and of some Things, that beset himself, which cannot be look'd upon other, than the manifest and immediate Works of the Almighty ; he is yet living, to give an Account of them ; and in fine, it is notorious to all, or may be, that the Wonders God has shew'd, from the Commencement of this Century, upon the sacred Scene of the *Cevennes*, and upon the Borders of *Rouergue*, are the same in all their Circumstances, with those, that have made so much Noise, ever since the Year 1688, in our Country of *Dauphiny*, as well as in the *Vivarez* and *Vellay*, Districts commonly taken for comprized, under the Name of the *Cevennes*, at least they are contiguous and intermix'd ; and without Mistake, the same Divine Power is to this Day evident, in all the Three Provinces, in despite of the Devil and his Supporters, the Intendants and others, whatever the Apocryphal Historian of *Montpellier* ridiculously tells.

JOHN VERNETT of Bois-Chastel in the Vivarez, declared at London on the 14th of January 1706, as followeth.

I Left *Montpellier* about the Month of May 1702 ; the Persons I saw first under Inspiration, were my own Mother, my Brother, my Two Sisters, and a Cousin-Germain ; it is at least Thirteen Years ago, that my Mother receiv'd her Gifts, and she continued to have them from that Time, to my leaving *Montpellier* ; and I understand by several Persons, who have seen her not long since, that she is still in the same Condition, she having been in Prison now Eleven Years, on the said Account ; my Sisters received the Gift soon after her, one at the Age

Age of Eleven, the other Nineteen, who are both dead, since my Departure thence ; the most Agitation of Body my Mother had, was of the Breast, which made her have great Gulpings of the Throat, she spoke at the Times of Inspiration only *French*, which surprized me exceedingly, becaase she never before attempted to speak a Word in that Language, nor has since to my Knowledge, and I am certain she could not do it ; the same thing I can say of my Sisters, and all Three, used vehemently to urge upon the Hearers, Amendment of Life, and for me in particular, as I was then a little loose, they earnestly press'd me to more Sobriety ; when the Spirit spoke in them, it always spoke thus--- I say unto thee, my Child ; We did several times observe, as a thing that never failed us, that when my Mother or Sisters, being in Extasie, used these Words--- *I say to thee, my Child, speak no more at present*, this was a certain Sign that some dangerous Person was coming to our House, and which always proved so.

One Day being with five or six others, near our House, with *James Reboux*, who had received the Gift, and was sitting then upon a Rock near us, he fell seven or eight Foot down into a Road, the Spirit taking him suddenly, but had no hurt ; his Agitations continued, and were violent in all Parts of his Body ; some of the Company, not acquainted with those things, thought he had fainted away, and bruised himself with the Fall, and therefore ran quickly, to fetch him Brandy, but we could not make him take it ; when the Violence of his Morions abated, he began to speak, and powerfully mov'd us to Repentance.

About a Year before my leaving the Country, in Cherry-time, *Antony Coste* and *Louis Taton* my Acquaintance went with me, to see a Friend of ours, one *Jacquet*, near *Vernoux* ; as we were drinking together at his House, a Girl of the House came to
call

call her Mother, who was with us, saying, Come, Mother, and see the Child ; soon after the Mother coming back to the Door of our Room, called to us to come, and see the Babe that spoke, bidding us not be frightned, for that Miracle had happen'd before ; we ran all immediately ; the Child was thirteen or fourteen Months old, and cover'd then in the Cradle, which had never of it self spoken a Word, nor could it go alone ; when my Friends and I came in, where it was, the Child spoke distinctly in *French*, with a Voice small like a Child, but loud enough to be well heard, all over the Room ; it exhorted (like others in that Condition) to the Works of Repentance ; but I gave so little Attention then, that I am not able to recollect particularly any thing ; the Room where the Child was, had about twenty Persons present in it, who most of them round the Cradle, were weeping and praying ; when the Extasie ceased, the Child was taken out of the Cradle, the Mother said, he had preceeding Motions of Body, but I perceiv'd none, and 'twas not easie to see them, because the Cradle-Cloaths were over it ; I heard much Talk of a sucking Child at *Clieu* in *Dauphine*, who used to preach by Inspiration,

I was once at an Assembly in a Cellar, near *Bois-Chastel*, where a Girl said under Inspiration (after a long Discourse) these Words, *I say unto thee, my Child, there are People now intending to seize you, retire hence forthwith*, or to that Effect ; and when the Inspiration was over, she continued to perswade them to be gone ; in effect, as soon as ever we were gone, the Soldiers came to search the House.

ISABEL

ISABEL CHARRAS of les Roches, half a League from St. Greve in the Vellay, declared the 19th of February, 1706.

I Left France in the Year 1696. from the Beginning of 1689. for seven Years compleat, until my leaving that Country, I saw in the *Vellay* abundance of People of every Age and Sex, that fell into violent Agitations of Body, in an extraordinary manner; during which they utter'd large Discourses, very pious, and strongly hortitory of Repentance; they had also Predictions of the Ruine of *Mystical Babylon*, with Assurances that the Church would speedily be deliver'd out of Affliction; they were forewarned and directed in a Multitude of things, relating either to their own particular Conduct, or to the Religions Assemblies (held almost daily in secret) for their Safety; they always spoke good *French* in the Inspiration, though they never could at other times; and during their Discourses then, they spoke in the manner as if the Divine Spirit had spoke in them, saying, *I tell thee, I declare to thee, my Child, &c.*

As 'tis many Years ago, that I have left that Country, I will not fix the Times of several remarkable particulars here recited, though the Certainty of them be no ways the less for it, for I relate nothing, but what I heard and saw, and what I well remember.

One *John Hervant* of our Neighbourhood, and four or five of his Children, had all of them the Gift of Inspiration, the two Youngest were, one of five and a half, and the other seven Years old, when they first had it; I have seen these many a time, in their Ex-rasies; another of our Neighbours, named *Marliant*, had two Sons and three Daughters in the same State; one of his Daughters being big, and within a Month

of her Time, went with the rest of her Brothers and Sisters, and a Boy of her own about seven, to an Assembly for Worship; in that Assembly, she with her Child, a Brother and a Sister, were massacred; the Brother that escaped was wounded, but recover'd; the youngest Sister was left for dead among the slaughter'd Bodies, but had no harm; one of the two Sisters butcher'd, was brought home to her Father's yet alive, but she died of her Wounds a few Days after; I was not at that Assembly, but saw the sad Spectacles of the Slain and Wounded; what was most remarkable on that Occurrence is, that the Father, the surviving Brother and Sister, a Nephew, and the whole Family assured me, that those Martyrs were forewarn'd of their Death by the Inspiration; they acquainted their Father as much, in taking leave of him, and asking him Blessing, the same Evening, when they went out of Doors, to go to that Assembly, which was by Night; when the Father beheld these lamentable Objects, he did not abandon himself and sink under Grief, but on the contrary only said, with a pious Resignation, *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.*

Lucretia Clare, one of extraordinary Piety and Meekness, my particular Acquaintance, received the Gift of Exhortation at the Age of sixteen or seventeen; she made admirable Discourses to the Assemblies; having a long time labour'd in God's Vineyard, she had a Command by Inspiration to withdraw to *Geneva*; she was convoy'd thither in Safety by Divine Providence, through a Sea of Dangers, where she died three Years after, to the great Affliction of all that knew her, but her End was so glorious and happy, that those who lamented her, could not however but testify a Joy, for the endless Felicity of that select Servant of God.

Mr. Boyer in his Book, entituled, The Lawfulness, Glory and Advantage of giving immediate and effectual Relief to the Protestants in the Cevennes, printed Anno 1703, says,

WHEN by these unwarrantable Methods the Papists thought to have got an entire Victory over the Resolution of the Protestants, Providence did miserably baffle their Hopes, by the Ministry of those very Children, whom they had taken so much care to instruct in their erroneous Tenets, and who, like so many Prophets, rouz'd their Parents out of their Spiritual Lethargy. These new and unlook'd for Preachers did not a little surprize the Papists, who, to prevent the Effects of their Exhortations, endeavour'd to insinuate that they were taught by some Impostors, and caused some of them to be severely whipt, and others to have the Soles of their Feet burnt, to make them confess the Authors of what they spoke. All this having not been able to extort any thing from these young Prophets, and their Number being in a little time encreased (in the *Cevennes* and the *Lower Languedoc*) to near eight thousand, Monsieur de *Bastille*, the Intendant of the Province, order'd the College of Physicians of *Montpelier* to meet at *Uzes*, and examine these Children. Pursuant to this Order, the Physicians observed their Behaviour, Trances, and *Extempore* Speeches; but though they were surpriz'd to hear young and illiterate Persons utter things which they had never been taught, and quote the Scripture very pertinently, yet being over-aw'd by the Intendant, they gave them the Name of *Fanaticks*. On the other hand, the Curiosity of Protestants, being by this time turn'd into an eager Zeal to see and hear these miraculous Messengers of Heaven, several Assemblies were made almost every Day in the *Cevennes*, to suppress

press which, an Order was soon procur'd from the King to disperse them with Fire and Sword ; without taking any Prisoners, by reason all the Goals in that Province were already full of Protestants. This cruel Order was punctually put in Execution ; particularly within half a League of *Nismes*, near *Sauve* at *La Salle*, *St. Felix*, and several other Places, where several Protestants were inhumanly slaughter'd, and twenty two at once broke alive upon the Wheel, which constrain'd them at last to arm themselves in their own Defence ; and so they continued to assemble in the Night-time, and repell'd Force by Force. I would not have mention'd this Account of the young Prophets in *Languedoc*, if the Fact was not attested by a Crowd of Witnesses, and had not made so much Noise in *France*.

The Memoirs of the Marquis de Guiscard, printed at Delph Anno 1705, has in it these Words, p. 19.

NO one can imagine, that those many Thousands of Women, in the *Cevennes*, who without ceasing, prophesie and sing Psalms (though they are hang'd up by Hundreds) do so, without the Knowledge and Approbation of their Husbands, their Brothers and their Children.

PETER CHAMAN, Native of the City of *Uzes*, declar'd, he saw several Children inspir'd at *Nismes* and at *Uzes*, and in divers Assemblies elsewhere, met to hear them, particularly at the House of one *Gaydan* at *Uzes*, a Child of five Years old, who in his Presence fell into an Extravagance, at several distinct Times, with Agitations of the Head and Body, after a Relaxation whereof, he began to speak, but with some Interruptions, as the Force of those Agitations permitted him ; the

said Child, did at those times always speak *French*, and used this Expression, *I say unto thee, I assure thee, my Child*, and exhorted powerfully to Repentance; he prophesied of great Destructions upon Mystical *Babylon*, and many Blessings to the Church; he saw many other Persons under Inspiration, at the Assemblies for Worship he was at, in the Year 1701. and to this Certificate set his Mark, on the 13th of *January* 1706-7. and that very day set forth hence for *Holland*.

JOHN CABANEL of Anduze, declared the 14th of Jan. 1706-7. as followeth, and signed the same.

I Left *Anduze* in the Month of *June* 1702. to go to *Geneva*, before which I was at three Meetings for Divine Worship; in one of them, a Young Man who spoke under the Signs of Inspiration, pronounced these words---*I say to thee, my Child,--you must depart hence, I tell thee, ye are betrayed*; but the Assembly not readily obeying it, and remaining there for an hour after, the Militia of *Anduze* fell upon us, and took fifteen Persons Prisoners of that Meeting.

In another of those Assemblies, which lasted a great part of the Night, in a Wood half a League from *Anduze*, I saw at the least fifteen several Persons of both Sexes, speak under the Tokens of Inspiration; they all spoke then *French*, and I am well assured that some of them, with whom I was acquainted, and who could not read, were never able to express themselves in so good *French*, out of the Extasie.

Several of those Persons I saw violently agitated, during the Inspiration, they had great Shakings of the whole Body, Motions of the Head, the Arm and the Breast; their Exhortations to Repentance were urgent, and they assured that God would shortly destroy *Babylon*,

bylon, and re-establish his Church; they had also Advertisements, touching their own particular conduct, and foretold several Things upon that Head, as I have given an instance above.

I heard many of those, after the Inspiration ceased, say, they could not repeat the Things, they had said in it; I am certain and positive, as of a thing particularly observ'd by me, that the People who had those Gifts, immediately forsook all sorts of Vanity and Looseness; some who had been Debauch'd, became presently Sober and Pious, and all those that follow'd them, became also more regular, and lead exemplary Lives.

OAN CASTANETTE of *St. John de Gardonencques*, declared on the 14th of January 1706-7. as followeth---and sign'd the same.

I Left *St. Jan de Gardonencques* in the Month of March or April 1702; before that time, I was present at four Assemblies, at every one of which there were 300 or 400 Persons; in those four Assemblies, I saw at the least twenty different Persons of both Sexes inspired, among whom were some about 15 Years of age.

In our Town of *St. Jan*, I remember to have seen inspired, one *Cabritt* and his Sister-in-Law, two Brothers named *Bastide*, and three young Women named *Lauret*, *Serene* and *Bastide*; *Cabritt* had ordinarily in his Paroxysm, very violent Agitations; at one Meeting I was at, I heard him say, there were in that Assembly nine Scoffers of God, and that he suffered much because of them, at which instant I observ'd him under great Distortions.

All those I saw of my Acquaintance in that Condition, spoke better *French*, than they could at other times;

times; the four Assemblies I was at, lasted most part of the Night, there were abundance of Lights, so that every one saw, and might know one another; the common Subjects of the inspired were, to urge Repentance, and to predict the Ruine of Antichrist, and the Deliverance of the Church; at one of those Meetings a Person having then the Gift said, *Behold there the Dove that descends upon Cabritt*; at which Moment, Cabritt fell into his Extravie, and among other things said, in his following Discourse, these Words *Do ye not see those Angels rejoicing to see us here.*

At another of those Meetings, several falling into the Inspiration, began to speak all at once; whereupon one of them said to the rest, *in the Name of God be silent*: then the others held their Peace, but afterwards they spoke one after the other; the first I saw under Inspiration, was about the End of the Month of August 1701, and in general those that I heard, used in their Discourses the Style of Speaking, *I say unto thee, my Child.*

JAMES BRISSON, late of Brignon, between Nismes and Alez, did on the 22d of Decemb. 1706. declare, as it was taken from his Mouth then as followeth; but he being gone to Sea few Days after, was the Reason he did not affirm the same upon Oath, as voluntarily he offer'd to do.

ABOUT July 1703, I having been sometimes in the Party of Cavalier, was taken up at home (as many others were) by the King's Troops, and put into a Regiment that was order'd for Spain, approaching the Frontiers of Portugal, I deserted, and arrived in England with the Fleet about Michaelmas, 1704; before my leaving the Cevennes, I saw and heard at several times,

times, a great Number of inspired Persons of every Age and Sex, I cannot but think I have seen at several times near 400; they had every one Agitations of the Head, Breast, Stomach, Arm, or otherwise, which attended their prophetic Discourses, they constantly (perhaps without Exception) used the Style of, *I say unto thee, My Child*, and always spoke *French*.

Many of the Inspired being of my Neighbourhood and Acquaintance, I frequently heard and saw several not exceeding 7 or 8 Years old; some of them and others too of riper Age being asked in my Hearing, to recite or give an Account, after the [Paroxysm] was over, of what they had said in it; they replied, they could not remember, so as to do it; I observ'd often the Inspired, to employ themselves, among other good Works, in reconciling Neighbours at variance, and they were successful in it.

My own Sister aged 15 had the Gift, sometimes twice in a Day, sometimes not in 2 or 3 Days; she used to reprove me often in her Inspiration, and said, she suffer'd for my Irregularities; a Child of 3 Years old I saw taken with the bodily Signs, and heard him 4 or 5 different times, exhort urgently to Repentance with a clear distinct Voice and good *French*, which he could not speak out of the Extasie; moreover during my Service in the Party of *Cavalier*, I saw and heard him under the like Inspirations; to my Knowledge, those under Inspiration, who were in Arms with me, gave frequent Directions for our Conduct, in the Affairs of War; my Sister when the Gift came upon her, did usually fall first into a Swoon.

JAMES

JAMES MAZEL, of St. Jan de Gardonencques
declared in the Presence of several Witnesses in London, on the 14th of January 1706. as followeth, and signed the same.

I Left France about the End of Decemb. 1701; three Months before my Departure, being at *Rebouse* at the Widow *Cabritt's*, a young Man of *Generargues* named *Alexis* came in with one *Revaulte*, who had both receiv'd the Gift some time before; *Alexis*, as soon as he was late fell into Inspiration; he leaned his Head upon his Hand, and his chief Agitations were of the Breast; he spoke very loud, and what he said, was in general, to excite the Hearers to Repentance for their Sins, and to break off all Adherence to Idolatry; in particular he reproved the rest for having swallowed the popish Hoast, but reaching out his Hand said to me, thou, my Brother, hast never taken that Serpent's Mortel; this was accompanied with other Discourse, and with Particularities which made a mighty Impression on the Hearers; he said, 'twas not himself who spoke, but the Spirit of God by his Mouth; I remember, he reproved 4 Women in the House, that they went to Bed without Praying to God, and urged them strenuously, saying, *confess it, confess, ye Wretches!* at length they every one own'd it true, and he thereupon exhorted them much to pray without ceasing.

The same Evening, *Alexis*, *Revaulte*, and I, went to lodge with an honest Man of our Acquaintance named *Cabritt*, half a League from thence; when we had been there an Hour *Alexis* fell again into Inspiration, and said by it among other things, that though the Enemy were very near the Place, we should be safe, *I assure thee*, said the Spirit, *ye have nothing to fear, I will not suffer any Party of the Enemy to come hither*; afterward he upbraided the People of the Family for the Sins that they

they were most accusom'd to, and he exhorted every one to forsake theirs so pressingly, that they all burst into Tears; next Morning he had another Access, and urged them on the same Heads again vehemently, as being unwilling to leave them, till they were all firmly resolved for Amendment; he told us, that within 3 Weeks many of the Faithful would be committed to Prison, of that Neighbourhood, and I am Witness that the same came to pass accordingly.

About a Fortnight after, I was invited to an Assembly, that was by Night in the Cave of a Rock near *Queiras*; the Son of the foremention'd Widow *Cabritt*, who had receiv'd the Gift 8 Days before, was in the same Meeting, he spoke many urgent things touching Repentance, that occasion'd Abundance of Tears; after him many others were inspired, among whom was the Son of the Bayliff of *Corbez*, this was the first Extasie he had, and he spake first these Words, *Mercy, Mercy, pardon me, O Lord, have Mercy on me*; this young Man's Sister being very near him, and who was much concern'd to see him drop into the bodily Signs, fell her self presently into the same Condition; *Abraham Mazel* my near Relation, who is since become famous, receiv'd also his first Gifts at this Assembly, but his Agitations of Body were moderate.

About a Fortnight after the former Assembly, the said young *Cabritt* in another at the same Place, was seized again with Inspiration, wherein he said there were present many grievous Sinners, and Unbelievers, who made him suffer much, and his Agitations were extraordinary.

The youngest People I saw inspired were, *Peter Mazel* my Nephew about 9 Years of Age, two Children of *Lewis Croste* both between 7 and 9, and one of 13 named *Dormes*; *Peter Mazel* once in his Extasie, order'd that the said *Croste* and one *la Porte*, who lived at variance, should be sent for, in order to reconcile them; they came accordingly, and by his Perswasion

promised reciprocally, to live thenceforth in Christian Charity ; these Children and the other inspired whom I knew, spoke always *French* in their Inspiration, and used the Style, *I say unto thee, my Child.*

It is very observable, that in all Places where the Spirit of God was diffused, those who receiv'd it, in the manner above expressed, and such who frequented their Discourses, became of a sudden new Men, even such who before had been irregular ; I asked several, if they could repeat the Things, they had said in their Paroxysm, who replied, they could not do it.

CLAUD ARNASSAN of Montel near Alez declared on the 14th of January 1706, and set his Hand to it, as followeth.

I Left Montpellier the 8th of Feb. 1704 ; having been 3 Years in the Gallies, for going to Divine Worship in Orange : I was deliver'd thence by a Favour, in the Spring of Anno 1701, and returned to Montel my native Place ; some Months after my Return, I had the Happiness, to be called to some religious Assemblies ; the first I was at, was near St. Hypolite de Caton. Brother Daniel who since suffered Martyrdom, had got together the Assembly, he was the first I saw in the Inspiration, but I could observe nothing in him, sufficient to convince me ; the Spirit made him say, *I do assure thee, my Child, there are several in this Congregation, and some yet incredulous, who will receive in little time, the same Graces, that I have given thee ;* 8 or 10 Days after, the said Daniel called another Meeting, whereat I attended, and saw several Persons who had the Gift, whether it was according to his late Prediction, I am not certain ; I was at a third Meeting, called by Brother Dair, who also had the Honour to die a Martyr,

Marryr, and therein I saw many more Persons inspired.

While I was in Arms, in the Party of Brother Cavalier (now Colonel) under whom I served 10 or 11 Months, he had occasion to go a little way from his Troop, for some particular Concerns, and took me along with him; when he had done his Affairs, we were sitting down to Table in the House, and just going to eat a Bit, he was gently seized by the Spirit, and scarce with any Agitation, said, *My Child, I tell thee, thy Enemies are very nigh this House, be gone, thy Brothers fight*; upon this, he rose up without Eating, and as soon as we were out of Doors, we had Sight of 3 or 4 Companies of the Enemy, who drew toward the House we left; we by taking a Circle avoided them, and reached the Troop about the Close of Day; our Troop, it seems, had been in pursuit of those Companies, we saw —

One Day I was in company with 40 People or thereabouts, whom I had invited to an Assembly appointed by Brother Cavalier, at a certain Place; when we came to the Place prefixed, we found no Body, and judged there had happen'd some Reason, to have the Meeting elsewhere; whilst we were musing what to do, one of us (whether he had the Gift I know not) said, Brethren, let us pray to God, and he will direct us; he was no sooner on his Knees, than there appear'd in the Air a Light, like a large Star, which advanced pointing to the Place, where the Assembly was met, half a League from us, as soon as that Light disappear'd, we heard the Singing of Psalms, and so joyned our Brethren, the Congregation was between 300 or 400; after I came into that Assembly, 7 or 8 Persons fell into Extasies, sometimes 3 spoke together, but they were at such Distance, one from the other, that they did not interrupt one another.

One Day as we were upon a March, after we had burned the Village of Belvize, Brother Serre, who had

the Gift, was taken with it, and said during the Inspiration, *A Man of this Troop of such a certain Place, (the Name I have forgot) has taken at Belvize, what is forbidden or devoted, and God will permit him to be slain in Battle within two Days*; in effect, we fell in, with the Enemy 2 Days after, and when the fight was over, we found but one Man kill'd, and he was of the Place that Brother *Serre* had mention'd, as above.

Another time, when we were nigh falling into an Ambuscade of the Enemy, upon the Banks of the *Gardon*, one of our Brothers falling into Inspiration was advis'd, we should take another Way, which was done, and the next Morning we understood we had escaped thereby.

Brother *Cavalier* (now Colonel) being once in his Extasie, near to Little *St. Hypolite*, where my self and 8 or 10 more, were near him, the Spirit said these Words, *I say to thee, my Child, they will make great Proposals to thee, but see thou trust them not*; the Words following I have forgot, but I remember that in the same Discourse he had also these, *Thou shalt speak to the King*.

The Battle in which the famous Party-man *Poul* a Persecutor was slain, was foretold the same Morning, in my Presence, by our Leader *Cavalier*, and by another Brother of the Troop; though there was at that Instant, no Appearance of a Battle; *Cavalier* being then in the Castle of *Candiac*, said in his Inspiration, that we should have but one Man slain, and 2 wounded in the predicted Battle, which proved true, to my Knowledge.

An Illness having obliged me to quit the Troop, the 1st or 2^d of *August* 1703. I returned Home; the next Day being *Monday* in the Morning, a Young Woman of my Acquaintance, came and urg'd me to return again to the Troop, saying with much Earnestness, that if I did not, I would be taken up by the Enemy, before the Week expired; assuring me, she had

as much intimated to her, by an Inspiration: I answer'd, that it was impossible for me to follow the Troop, and so I went on and remained at home; but on the *Thursday* following, a Detachment passing through our Village, seized me and my elder Brother, and carried us away to *Alex*, where we continued a Fortnight, and thence were removed to the Fort of *Nismes*, and there I remained a Prisoner until *January* following.

Whilst I was in the Prison or Fort of *Nismes*, in which there was also about 80 Persons, a Boy of 7 or 8 Years old, fell into the Extasie 2 or 3 times; one Day I and 30 other Prisoners were with him, in the same Room, when the Boy had an Inspiration, and the Spirit made him say in it, among other things, to this effect; *I tell thee, my Child, those will be happy, who see the Year 1706. for then great things shall be done, but they will not end there; I tell thee, my Child, thy Brethren shall be dispersed, for it will not be by the Power of Arms, that the Deliverance of my Church shall come, but by the Prevalence of their Prayers; my Child, I tell thee, they shall sing my Praises in the Streets, and their Enemies shall come and bow down before them; the King will hear the Report of these Things, and inform himself thereof; he will ask what those Children do, and will be answer'd, that they pray to God; then will he say, let them alone in their Prayers; the Boy said also, that there would remain, but a small Number of his Brethren, who would persist to defend themselves.*

The said Boy had another Inspiration, a fortnight before I was taken out of Prison, and he said in it, *My Children, fear not, in a few Days, ye shall be released hence, and ye will be obliged to bear Arms against your Brethren, but I will open you a Passage, that ye may go to replenish your Souls, ye shall find Opportunity to escape, that ye may return back to the Assistance of your Brethren;* in effect, the Intendant *Basville* drew about 40 of us, out of that Prison; we were incorporated in the Regiment of *la Serre*, which was sent into Spain, 19 of whom

whom (whereof I was one) deserted and saved ourselves in *Portugal*, whence in one of the Queen's Ships, we were transported for *England*, and arrived here in the Beginning of *Octob. 1704*; there are several Persons who may remember, that I informed them of what is abovemention'd, some Days after I came to *London*.

In the House of my Father at *Montel*, a Shepherd who lookt to my Father's Sheep, named *Peter Bernaut* (so filly, he was next to an Idiot) besought me several times, to carry him to an Assembly, which I was afraid to do, least through his Weakness he should betray those Affairs, nevertheless one time I did venture, to lead him to an Assembly by Night; *Peter* being there, I observ'd him to keep upon his Knees, for 2 Hours together at least, then the Gift seiz'd him, he was struck as it were dead, and after some time, had violent Agitations of Body; we returning home, the Spirit came upon him again the following Day, at which time his bodily Motions were so great, that being on his Back, the whole Body leapt from the Ground; we were all afraid, he would hurt himself, upon the Pavement, wherefore three of us endeavour'd to hold him, to prevent Mischief, but could not do it; he continued to batter himself in that manner, that his Hair was as wet with Sweat, as if dipt in Water; 2 or 3 times, was he taken with these violent Contortions, without speaking, at length he said, it was for his Sins, that he had been thus tormented; after that, in other Inspirations he spoke aloud, quoting appositly many Texts of the Holy Scripture, and all to press us earnestly to a good Life; as for this Man, I am certain, he could not read, he never was at Divine Worship but that time, nor was he capable to be instructed by any Person whatsoever, to speak the Things which he said in his Inspirations.

JAMES

JAMES DU BOIS of Montpellier declared the
4th of Jan. 1706. as followeth, and signed the same.

I Left Montpellier and that Country, and got to Geneva in May 1705. from the Year 1701. I saw Persons inspired, in divers parts of the Country, in all at the least 200 at various Times and Places, of every Age and Sex; I saw among others, a Boy of fifteen Months of Age at *Quisac*, taken in the Arms of his Mother, with great Agitations of Body all over, especially of the Breast, he spoke with Gulpings of the Throat, in good *French*, distinctly, with an audible voice, though with interruptions, for which reason it was needful to listen, in order to hear some words; this Infant's speech was, as if God spoke, always using this manner of affirming things, *I say unto thee, my Child and Sim*: the said Infant was with his Mother clap'd up in Prison, as was the ordinary practice in the like case.

I am very sure, I have seen sixty other Children between three and twelve Years of Age, in the same condition; the Discourses of all which, tended constantly to press, with ardor, an amendment of Life, and forerold also several things; being in the Valley, called the *Combe du Renard* near *Bouviere*, a good League from *Anduze*, at a Friend's House, a Boy who fled to shelter himself in that House, being at the Age of six, fell into Motions of the Head and Breast, spoke aloud in good *French*, many Arguments to Repentance, with some Predictions, and said among other Things, that one part of *Babylon* the Great, would be destroyed in the Year 1708. Another Boy of eight Years old, I heard in his Inspiration at *Montpellier* prophecy, touching the re-establishment of the Reformed Religion in *France*.

Several

Several Persons of both Sexes, I have heard in their Extasies pronounce certain words, which seem'd to the Standers-by, to be some Foreign Language, and in effect he that spoke declared (sometimes) what his preceeding Words signified.

Within a Year before I left *Montpellier*, being at a Meeting there, where a Young Woman after the Agitations of Body, said in her Inspiration (laying her Hand upon my Arm, who sat near her) that the day following, I should be taken up, and there would be trouble in the City, but I need not be afraid; for if I placed my trust in God, I should be deliver'd; the Fact was, that I having made a Collection at the Houses of divers well-affected People, whom I knew, and having bought Powder with the same Money, for the use of the *Camisars*, by the direction of their Leader *Rowland*; the Mayor of *Montpellier*, getting a hint of my going up and down, the day before, which gave him a jealousy, he sent for my Father, my Brother and self, and put some Questions to me, What I did going from House to House so, yesterday (being the Day of the Meeting) but a Friend of mine, speaking in my favour to the Mayor, the thing went no farther.

I have seen at several times, the Persons Inspired, of both Sexes, in the time of their Trances; have their Eyes open, and commonly lifted up to Heaven, who said, that then they saw Armies of Angels, sometimes those Angels engaged against Armies of Men, and divers other things, which I cannot distinctly remember.

It happen'd many a time, that when the People were to return home from the Assemblies, some one or other speaking in his Rapture, declared, that God would make Balls of Fire fall from Heaven to dazzle the Eyes of their Enemies, for their security in returning home, which proved so indeed several times by Night, for I have often seen them, on that occasion.

Moreover,

Moreover, I have seen the Persons here under-named, in their several Inspirations ; *Ravanel* the Leader, in the Field, many a time ; *Catinat* the Leader at *Montpellier*, often ; *Clary* (of whom 'tis said he endured the Fire, unhurt) at *Montpellier* and elsewhere ; *Moses* the Preacher at *Montpellier* and near *Sommieres*, several times ; *Peter de Galargue* at *Montpellier*, more than once, and *Franceset* (or *Francis Sauvage*) at *Montpellier* often, both whom I saw burnt at one stake. *Durand Fage* (who is now in *London*) at *Montpellier* in the Year 1705, several times ; *John Cestin* at *Montpellier* often ; *John Cavalier* (now in *London*) several times ; *Abraham Mazel* (now at *Lausanne*) in the upper *Severnes*, many a time ; the Famous Leader *Rolland*, often in the Field, having my self served under him ; the Cadet *Mailly* in the Field, often ; in like manner, I have seen these following Women, *Lucrece the Vivarese*, *Ann Didonne*, and the Daughter of *Dorte* at *Montpellier* ;

One time at *Montpellier* (where my residence was) fifteen of us being met together, in a Cellar to pray to God, Monsieur *Curvare* Governor of *Beziers*, having got a hint of it, went to give notice at the Town-house ; in that time, a Young Woman named *Bomelle*, being among us, dropt into her Extasie, and said, That we must disperse forthwith, for else we should be discover'd ; some propos'd to end first the Psalm we had begun to sing, but she continued in the Inspiration to urge us instantly to be gone, and hasting out her self, bid us follow, which they all did ; I stay'd my self in sight of the House, and quickly after saw the Guard called the *Patrouille*, enter the same and search'd it.

Being once at *Ortes* near *Serignan*, at a Farmer's House named *Coutarelle*, a Maid of the upper *Cevennes*, who accidentally was there, had her Inspiration, and said in it, that great Tribulations would come upon that Country, insomuch that it would become a New World ; upon this mention, that the Country should

be, as it were, by Thunder and Lightning destroy'd; she cryed out aloud to God for Mercy, and at that moment shed Tears of Blood; my Aunt, and those of the Family then present, said, the Maid had several times done the same.

Once I carried home a pair of Shoes, for Monsieur *Basville* the Intendant, that I made for him, and being then in his Chamber at *Montpellier*, a *Camisar* of about 20 or 22 was brought before him, the said *Camisar* was in that instant seiz'd with the Spirit, and fell to the Floor in a Trance, saying after the Trance ceas'd, That God in his time would destroy *Babylon* and Sin; the Archers present, would have struck the said *Camisar* in his Trance, but the Intendant forbid them, but said if the like happen'd in his going to the Citadel, to which place he was committed, they might do so; those whom I have seen under the Symptoms of Inspiration, became for the most part pale, some chang'd their colour several times, others had a noise sounding within them, as of their Bowels.

Other Relations and Accounts of this Nature, I could give a great many, as remembring them very well.

WILLIAM BRUGUIER of *Aubissargues* near *Uzes*, declared the 20th of January as followeth, and signed the same.

I Was taken Prisoner at *Uzes*, where I continued about three Months, at the end of which I was incorporated in the King's Troops, which being order'd for *Spain*, I went from *Montpellier* the 8th of February 1703-4, and drawing near the Frontiers of *Portugal*, I deserted and came with the Fleet to *London* about Michaelmas 1704.

In the Village of *Aubissargues*, I saw three or four small Children, between three and six Years of Age, in particular that of *James Bouflege*, aged about three, who was taken with the Spirit, and being flung to the Ground, struck his Breast with the Hands with all his Might; then I heard him say, That he suffered much for the Sins of his Mother; he said, That we were in the last Times, that we ought to fight bravely the Fight of Faith, exhorting at the same time, to Repentance in general: Another of these little Infants was *Susan Fonquet*, between four and five Years old, who in my Presence fell into the Extasie, being also struck to the Ground; she had near the same Motions of Body as the other; she spake louder, in good *French*, as she could not, out of that Fit; She said, The Church's Delivery would soon be; she moved those present to a due Regulation of Life. Both this and the other Infant, used in their Inspiration these Words, *I say to thee, my Child*; It was about a Twelve-month before my being a Prisoner, that I heard these Children.

A Girl of six, named *Mary Suel*, I saw at *Teroux* in her Transport, who after half a Quarter of an Hour's Convulsions, of the Body and Breast, began to speak; her Father and Mother, two Brothers, and three Day-Labourers, were present at that Moment, with some others; she said, We continually heap'd up Offences against God, but it would become us to rectifie our Manners for the future: She said also, That *Babylon* would be destroy'd very shortly. My Brother *Peter*, between fifteen and Sixteen Years of Age, also I heard in our House several times, in his Inspiration; when the Access took him, his Visage became pale, and commonly he dropt on the Floor. Being once with him, at a Congregation of 200 Persons, near our Village, *Peter* was placed upon a Tree (remov'd a little Distance from the Assembly) to serve there as Centinel; I saw him fall from the

Tree more than twelve Foot high, being then surpriz'd with the Tokens of Inspiration; he lay a Quarter of an Hour as dead, and then spake; he said, There was in that Congregation, People who came only as Spies to betray us, and not to pray to God; he had no Harm by his Fall. He spake on this Occasion, and also in his other Inspirations good *French*, though I am certain out of them, he could not speak one Word such; my said Brother went into the Troop of Cavalier, wherein I was my self for a while at several Turns; there I heard my Brother in his Extasie once say, *Thou shalt be sorely wounded e're long*, which happen'd accordingly, he receiving within a Fortnight after it, at the Battle of Sagret, Three Musket-Bullets in his Thigh; soon after this, I was taken Prisoner, and know not what became of him.

Being my self with the said Troop, then between 300 and 400, one of our Brothers, having the Advise-ment at St. Maurice, that the Enemy were near us, he said, We ought to be arm'd by Prayer, for there would immediately be an Action, though we knew not at that Moment, of the Enemy's Nearness; but he told us we should gain the Victory; the Effect was, that the Enemy fell upon us in that Post, within one Hour, but we having prepared by Prayer, and taking into a Posture of Arms for Defence, the Enemy after some Attacks (wherein they had the worst) retired, as was foretold.

Several times being at a Distance, from the Troop, and not knowing how to find it, I saw as it were Stars directing towards the Place, where it was, which I always look'd upon as a Guide, and never fail'd to find it true.

JOHN CAVALIER of Sauve declared on the 31st
of January 1706. at London, and signed as fol-
loweth.

WHEN there arose a Talk of Prophers in our Coun-
try (as many called them) some of my Acquain-
tance invited me to go to an Assembly of People, that
met together for Prayer; I was then between 15 and
16, and not much given to Devotion; but I con-
sented to the Proposal, thinking that I might see per-
haps there some of the Inspired, of whom I heard
such strange things; as soon as I was got into the
Barn, where that Multitude was met, I saw a little
Boy lying on his Back, with surprizing Agitations;
this frightened me a little, and I thought hardly of it;
when the Boy began to speak, he said, among other
things, There was some Persons in the Company, who
came in Curiosity, and with Intent to scoff, and if
they relented not, God would cause them to be
known and exposed to Shame: he added more of the
like Import, and so exactly hit me, that if he had
known my Thoughts, he could not better have set
me forth, which terribly struck me; but my little
Reasoning thereupon went no further, than to suspect
that these People might be some sort of Conjurers,
as I had heard say. On the other side, as this little
Sorcerer mention'd several Persons, I imagin'd, 'twas
not I alone, had so little Esteem for him in the
Congregation, so I hoped to escape among the rest,
for I wish'd my self twenty Miles off; Indeed, I heart-
ily repented my coming thither, and resolv'd Step
by Step to creep nigh the Door, to be gone as
soon as I could. I was concern'd, not only that the
Boy had so discover'd my Thoughts, but for fear he
should name me, or serve me some worse Trick; I
never was in such a Pickle of Fear; but 'twas much
worse

worse with me, when during my Purpose and Desire to get off clear, I saw another very young Lad, directly in the Passage between me and the Door, fall of a sudden into more violent Agonies than the former, and who said aloud, There was a certain Person in the Assembly disaffected, who intended to get away, and therefore the Door should be watched to hinder him, lest he went and discover'd the Assembly ; after this the new Conjuror began with open Mouth, to set forth most perfectly, the Imaginations that pass'd in my Heart, since the Discourse of the first ; he could not have done more, without my Name and Sirname ; and laying Hands upon me, he added many things tending to my Conviction and Humiliation before God, and perswading me to give him the Glory, &c. My inward Terror encreased mightily, I was cut through and through, and on every Side distress'd, for this last Boy insisted upon one single Person, whom I easily concluded could be none but my self ; and as to the Door, I could think no more of it ; In this case, said I to my self, My God ? What sort of Folk am I with ? Who is it has told these Children my Thoughts ? If I am abused here, what shall I do ? What will be become of me ? What shall I say to my Father and Mother ? In this terrible Case was I ; but however, thought I, these People speak well of God ; if they were Conjurors, they would not have so much pious Discourse, they could not sure use so admirable Prayers, neither would they sing Psalms, nor would these two Children have exhorted me to repent ; such like Reflections calm'd a little my Mind, and led me to seek God by Prayer.

In this Nick of Time, a thing happen'd, I ought to recite ; the second Conjuror or Prophet, or what to call him, I knew not, continuing his Discourse, said a great deal against the Manners and the Corruptions of the Age, against the Idolatry of Papists, and all kinds

kinds of Superstition and Sin ; but all on a sudden stopt that Discourse, and changing his Voice, said, there was a Number of good People nigh at hand, who in looking for the Assembly, had mistook their Way in the Woods or Fields, and to set them right, it was necessary some should go out of the Congregation, and trumpet out a Psalm ; I would fain have gone along with those People out to sing, and judged it a fair Pretence, but I dar'd not, I was in Fear of the Conjurers that stood at the Door, some however went out and set to sing ; I that was secretly praying as well as I could, thought it would prove a good Sign, if the Singing brought new Company, as the little Prophet intimated ; we shall see by this, thought I, if he can foretel or not, and whether what he has said of me, be but meer Guess ; whilst I was thus musing, behold a good Number of People, drawn by the Psalms, came in ; this Passage wonderfully affected me, and occasion'd more serious Reflection, than one of my Age has commonly had ; and I began then to conceive a quite different Opinion of those People ; what I had heard came to Mind, that God alone could search the Heart and Reins, and as beforemention'd, I thought the Devil could not reprove Vice in that manner, nor glorifie the Name of God, as this Congregation did ; such Thoughts quieted my Mind more than a little, and even gave me some Joy.

But behold ! a third Youth fell like the rest into Extasie ; after some Struggles, he arose full of the Spirit, and said to this effect, at first, *I assure thee, my Child, this Assembly is secure, fear not, I am with you, and I will put my Word into thy Mouth, for the Consolation of my People ;* this strengthen'd me, when I observ'd, no more was said of me, as was done before ; instead then of a trembling Prayer to God, and a catching of Sighs, I began with more Freedom to beseech him, to make known his Will to me, and to inspire me with Horror for those things, if they were not from him, but on
the

the contrary, if they were the Gifts of his Grace, he would please to engrave them on my Heart.

The young Preacher pray'd admirably, and I was extremely attentive, being now animated with a Zeal; he said after it, that the Text of Scripture which would be the Subject of Discourse, the Holy Spirit would then put into his Mouth, was in the 55th Chap. of *Isaiab*, the 1st and 2d verses, *Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat, without money, &c.* he spoke two full hours together with a wonderful freedom, and said so many excellent affecting things, that the whole Assembly fell into tears, and I among the rest; no Body there slept, I am sure, the Words of this little Servant of God were not such as would permit it; none of them were lost, for they were all pertinent to the subject, all suited to the capacity of the good and simple Audience, though at the same time sublime and heavenly; Where is the Child able to perform such things? every body said this little Youth could not read, but if he could, certainly of himself he must be utterly incapable to make such a Discourse, or so much as to recite it, or even to have the boldness to speak to an Auditory, or lastly to speak *French* as he did; upon this occasion, it is not amiss to observe, that those who had the Gift of Preaching and Exhortation, were of a ready utterance, and used a fluent Eloquence, and after their first Emotions (commonly not very great) during their Discourses, with their Eyes open, they had only some slight Agitation, caused by the ardor of the Spirit's influence.

In respect to my self, when the inspired Lad in one part of his discourse, had several Passages, that suited my condition, and which I heedfully applyed, I found unspeakable satisfaction; when he said, the least of Children and the meanest among Men, were yet of great price with God, I was overjoy'd; those, said he, that are most indigent will God replenish, our blessed

Saviour

Saviour told us, he came not to call the Righteous but Sinners to Repentance, but then we are to feel our own Misery, and be sensible of our Spiritual Indigence, and after this, said he, we must hunger and thirst after it, before our admittance to the Feast of Wine and Milk in the Text, and be satiated from the Fountain of Life; at these passages my Soul turned within me, I was even transported, thinking that these great things were addressed to me alone; I was no longer wavering, my Doubts vanished; I found my self effectually changed, and thirsting for the Grace of God, but thro' the sense of my vileness, Rivers of Water ran down my Eyes.

When the Sermon ended, there seem'd a beating as of a hammer in my Breast, which kindled a Flame that took me, and dispersed over all my Veins; this put me into a sort of leaping, which flung me down; I rose again without any harm, and as my Heart was lifted up to God with unutterable terror, I was struck a second time, and my Flame encreased; my Prayers grew also more ardent, speaking and breathing with mighty Groans; soon after, a third Blow took me on the Breast, and set me all in a Fire; some moments of respite interven'd, and then followed on a sudden violent Agitations of the Head and Body, and like unto those I have had since unto this day; those great Agitations were very short, but the foregoing inward Heat and Twitchings continued; during all this, I was employed in reflecting upon my Sins; the Liberties to which I was most addicted, appear'd heinous provocations, and put me into a posture of Mind, I am unable here to describe.

The Preacher abovemention'd had a Prayer after Sermon, and when the 100th Psalm was sung, he called me before him, and gave me such Advice and Encouragement, that so very much pricked me to the Heart, I could look upon it no otherwise, than coming from an extraordinary Hand; the boldness of this Youth astonish'd me, and the method wherein he took

cognizance of my inward Workings, and related them to the Congregation; and in short, How marvellous a thing was it? that a Child so bashful and ignorant should take upon him to instruct an Assembly, for him to Preach in a Language, he knew not how to speak at another time, to express himself in a lofty style, to pour out excellent Instructions in abundance, and to represent the Head of a Christian Assembly; he told me, I was very happy, to be found in Company of those, whom God called to be replenish'd with his Grace, that was freely communicated to them; that I ought eternally to adore the Mercy of our Heavenly Father, who had so graciously reached me out his Hand, in offering to me his Treasures; I ought to acknowledge it with humble Praises and Confessions, to the last Breath of my Body, many things added he in the same kind of infinite concern; but he alledg'd, that because I had murmur'd, the Will of God was to humble me for a certain time, that he would visit me only for that end, till his good pleasure was to put his Word also into my Mouth; in the mean time it became me to pray without ceasing; after this discourse with me, the little Minister of Jesus Christ pronounced the concluding Benediction, and being still filled with the Spirit, told them, every one of the Meeting would get safely to his home, without any mischievous accident.

In my way home to my Father's House, I went along praying and admiring, not only for what had hapned to me, but for that I had seen and heard, so wonderful; I wept in secret continually at home, and the great Agitations of Body, I had now and then, several times flung me on the ground, or I was forced to stay upon something, almost for nine Months I continued in that condition, the Hand of God often striking me, before my Tongue was loosed; 'tis true on the other side, I experienced his Consolations, for I readily yielded to the inward Motions of the Spirit unto Prayer, I immediately

diately forsook my Plays and usual Diversions; and above all I found a perfect Abhorrence, of the Train of Publick Worship among the Papists, and of all that Pageantry of the Mals, which delighted me before; I could hardly look upon their Churches without shivering.

At length, after three quarters of a year's Hiccop and Agitation without Speech, one Lord's-day morning, being at home in Prayer, I fell into an extraordinary Extasie, and God open'd my Mouth, I remained then for 48 hours under the Operation of the Spirit in different degrees, without Eating, Drinking, or Sleep, and I spoke often, with more or less vehemence, according to the nature of the Things spoken; they were in our Family convinced, by the extraordinary condition wherein they beheld me, and by the Prodigy of my three days Fasting (at the end of which I neither was hungry or athirst) that these sort of things must proceed from an Almighty Power; and as the Words I spoke were Good and Holy, it was never imagined they could come from an impure Author or Cause.

But the King's Persecutors imprison'd the Prophers (as themselves called them) and tormented them in the Dungeons, sometimes even to Death, nay, they extended their Rage to the Fathers and Mothers of the Inspired; so that some cruel Parents, used their Children unmercifully, and sometimes deliver'd them to the Intendant, saying, We discharge our selves of them, do you cure them, if you can, of this disposition to Prophesie; I make no difficulty to say here, rather for the Consolation of those I mean to speak of, than to their Reproach, what I suffer'd in my own Country, for the sake of those Inspirations, it pleased God to send me. Since I came into this Island, some Persons, who I believe mean me no hurt, have however griev'd me in this particular; of their extreme Blindness, they judging otherwise than they ought, and without being

duly acquainted with the Case; by false Notions of Things, have importuned me to suppress and reject to my utmost, the Holy and Blessed Visits of my Comforter; but I beseech them, in the Name of God, to call to mind those direful Judgments, threatned upon such, who being once Partakers of the Holy Ghost, do as much as in them lies cast from them the Heavenly Gift, they had tasted; and I here declare solemnly, without any Equivocation whatsoever, by this Publick Act, upon the Oath I make of it before God, that I am in no wise the Framers of those bodily Agitations I suffer in my Extrasies, I do not move my own self, but am moved by a Power independent that over-rules me; and for the Words that proceed from my Mouth, I protest with the same awful Solemnity, they are formed without my intention, and glide forth of my Lips without my direction, my Mind no ways bearing any part in that marvelous Operation, by preceding forethought, or any attending Will to deliver what I do at that instant.

Thro' the Grace of my God, the Inspirations he has pleased to send me, from the first unto this day, have had no other influence upon my self in particular, than to forsake evil, and do well; I acknowledge nevertheless to my own grief, that I am a poor Wormling of the Earth, and a grievous Sinner, who continually make my self altogether unworthy of the Favours, shew'd me from on High; but humbly do I sue to his Mercy, through Jesus Christ my Saviour; let him that is without Sin freely fling the first stone at me, praying him, if he be a Sinner like my self, that he will pity my Infirmities, as I do his.

After the Battle of *Gaverne* in the Winter preceding *An. 1704*, we went to refresh our Troop at the Castle of *Rouviere* half a League from *Sauve*; being there in Company with my Cousin *Cavalier* our Leader, with several Officers of the Troop, my Cousin said aloud, *I find my self struck with sorrow, some Judas has kissed*

me to Day ; nevertheless the Dinner came up, and there sat down to Table about 20 Persons, of the Troop and Friends of the Neighbourhood ; among whom was one *Mazorin*, a Taylor of *Sauve*, a professed Protestant, who had been a Friend of the late illustrious *Mr. Brousson* ; this Man was a Confidant of *Mr. Cavalier*, and every one had a Respect for him, because he ever frequented our Religious Assemblies, he often helped to summon them, he receiv'd also the Contributions of those who yeilded us Supplies of Money, and had himself suffer'd Imprisonment for some of his good Works ; this Man was 45 Years of Age.

When we were at Table, *Mazorin*, on the Right-hand next my Cousin and my self on his Left, the Spirit came upon me with violent Agitations, in the middle of Dinner, and among other Words it spoke by me were these, *I say unto thee, my Child, one that is sate at this Table, and has had his Hand in the same Dish with my Servant, has an Intention to Poison him* ; my Inspiration was no sooner over, then a Relation of my Cousin's in the same Room near the Fire, fell into Extasie, and had these Words, *There is in this Company a Judas, who has kissed my Servant, and who is come hither to poison him* ; as soon as my Cousin (the now Colonel) heard what I had said, he left eating, and order'd the Doors to be guarded, but when the other Advertisment of the Young-woman happen'd, the Guard was doubled ; he himself eat no more, but the rest continued their Dinner ; before we rose from Table, Brother *Ravanell* (he that has since suffer'd Martydom) was seiz'd also with violent Agitations, and said by the Spirit, thus, *Among the Company at this Table there is a Traitor, who has receiv'd a Sum of Money to poison my Servant, and even the whole Troop, if he be able ; I tell thee, he has promised the Enemy to poison the Commander of it, and upon his Entrance into this House, he projected within himself to poison the Wa-*

ter of the great Cistern and the Bucket in it, in order to poison the Flock, in Case he should fail to destroy the Shepherd; at this very Moment, my Cousin commanded a Guard to the Castle Cistern, and that the Bucket should be flung into it, and forbid any one to draw of the Water.

At the same time, there came some into our room to acquaint us, that Brother du Plan Brigadier of the Troop, who was then in another Room, was surprized with an Extasie very extraordinary, with Agitations exceeding violent; I ran thither, and heard him say these Words, *I make known to thee, my Child, there is a Man in this House, who has sold my Servant for a Sum of Mony (which he mention'd and 'twas either 500 Livres or as many Crowns) and has eaten at the same Table with him, but I tell thee, this Traytor shall be discover'd, he shall be convicted of his Crime; I say unto thee, he meditates at this Moment to fling away the Poison, hid-den about him, or to convey the same into the Cloaths or Pockets of some other in the Company, but I will suffer him to be discover'd, and mention'd by Name; my Cousin being informed what du Plan said as above, order'd him to come into a Chamber apart with the other 3 Persons inspired foremention'd, and all those who had sate at the Table with him; which Company being by themselves, and whilst several of us were searching, du Plan continuing in his Agitations enter'd the Room, he went straight to Mazorin, and laying Hand upon his Arm, taxed him with the Crime, in a Strain of emphatic Vehemence, Knowest thou not, O Wretch, that I discern all things, I am he that search the Heart and the Reins, the Secrets of all Thoughts are open to me; Dost thou not dread my awful Judgments? Darest thou deny thy Conspiracy with the Enemies of my People? Confess, thou miserable Wretch, confess, &c; Mazorin under a Consternation, went about to make some Excuse, but du Plan with a redoubled Fervour of Expression, peremptorily added, that the Poison was*

in *Mazorin's* Snuff-Box and in the Folding of his Coat sleeve, then was he fully convicted before us ; my Eyes are Witness of all these Passages, the Snuff-Box was taken out of his Pocket with the Poison, and that in his Sleeve was wraped in Paper.

Mr. Cavalier having particular Reasons, not to put this Traitor to Death, and his Death being not commanded by any of the 4 Inspirations, he contented himself with Reproving and representing to him many Things which there's no Need for me here to recite ; so that when the Night came on, *Mazorin* had Leave to return Home ; there was an Order in general to the Troop, for a solemn Thanksgiving for this Deliverance, which was accordingly performed the Day following.

When *Mazorin* was got home, the Governour of *Sauve* and the reverend Fathers the *Capuchins*, who had set him to work, were vexed for the Loss of their Money, and demanded the Repayment of it ; the ancient *Judas*, returned his Bribe, but this would keep it ; at the same time, *Mazorin* knowing not how to excuse himself to so powerful an Accuser as the Governour, the better to shew himself worthy of the Money paid, promised to give a List of those Persons in the City, who held Correspondence with *Mr. Cavalier*, that they might be taken up ; in effect, soon after *Mareschal Montrevell* coming to *Sauve*, *Mazorin* had a secret Conference with him, and the Mareschal caused about 60 Persons to be seized, among whom I was one.

We were carried Prisoners first to *Somiers*, thence to *Montpellier*, and thence sent by Sea to *Perpignan* ; in our Passage we met with a great Storm, and were sore afraid of being lost ; in that Moment, a young Lad among the Prisoners, fell into Inspiration, and said among other Things, *I am he that conveys you, fear not, within 4 Hours ye shall be safe in Port, whither you are bound, which proved so.*

What

What was the Reason that render'd *Mazarin* odious to those, who had employ'd him, I am not particularly inform'd ; however that was, he himself was brought Prisoner to *Perpignan*, and put into the same Prison where I was, exactly a Month after I came thither ; we were strangely surprized to see him, and it may be well imagined, that the Prisoners entertain'd him in a manner, not very acceptable to him, which made him keep up alone in his Hole, but there he fell into a deep Melancholy ; he grew sickly, and some Weeks after, he sent to pray me, I would come to him ; then did he tell me a Dream, that much disturb'd him. I dream'd, says he, that I was stark naked, and no Body would give me any thing to cover me, so I thought to hide my self in the House of Office ; but there I dropt into the Soil, I was plunged in it up to the Chin, and when I cried out, no Body would come to help me, so I expired in that nasty Place. In few Days, after my Visit, growing worse, he was sent to the Hospital, continuing under great Sadness, talking of nothing but Devils, and the Distractions that terrified him Night and Day ; I saw him several times in this deplorable Condition ; at length they gave him a Vomit of Emetic-Wine, and he died in its Operations, casting out of his Mouth, and otherwise, as well before Death as immediately after, such a Flood of Filthiness, that they found it necessary to wrap him up in the Bed-Coverlet, and without any Cleaning, he was flung into the Ditch : I stood by and saw all these Passages.

I continued Prisoner at *Perpignan*, in the time that the Commander *Cavalier*, enter'd into a Treaty with the Marshal *Villars* ; I think we were in all about 1200 Prisoners in that Place, and of them 300 at the least of both Sexes, had frequently Inspirations ; among these several did predict, that Mr. *Cavalier* would make Peace with the Enemy, describing even the Manner how it would be brought about, as it afterwards

afterwards happen'd as soon as that Treaty began, and the News of it reached us, many of the Prisoners murmur'd at it, at that time one *David Midon* a Shepherd of *Nages*, who is still in Prison, had an Inspiration attended with violent Motions, wherein these Words came from him ; *I assure thee, my Child, What Occasions many of you to murmur, is not come to pass against my Will ; I say unto thee, 'tis I have order'd it, And has not the same been foretold you ? they hunted after my Servant, and could not find him ; and now that he is in their Hands, they shall not dispose of him at their Pleasure ; others shall be obliged to follow his Steps, but all Things will work together for the best, &c ;* I was deliver'd out of Prison at *Perpignian* (to which I stood condemn'd for Life) by virtue of an Article in that Treaty, my Cousin made ; and as I remained for some time in the Country after my Deliverance, I heard several Inspirations which declared to the same Purpose, as this now recited of *Midon*.

Our Leader *Cavalier* my Cousin, called an Assembly at the *Tylekilns* of *Cannes* near *Serignau*, in the Month of *August* 1703 ; our Troop was between 5 and 600 Men, and there was doubtless as many more of both Sexes, who came from the Towns and Villages adjoining, to assist in Religious Exercises, that Lord's-day ; after divers Exhortations, Lectures, and Psalms sung, Brother *Clary* who had receiv'd admirable Gifts (and whose frequent Revelations with those of Mr. *Cavalier*, were the ordinary Directions of our Troop) was seiz'd with Extasie in the midst of the Assembly, his bodily Agitations being so great, as to affect the Audience very much ; the Beginning of his Sermon he said several Things relating to the Dangers, to which the Assemblies of the Faithful were ordinarily expos'd, but that God watched over them, and was their Guard ; his Agitations augmenting, the Spirit made him say these Words, or to this effect, *I acquaint thee, my Child, there are two Men in this Assembly, who are*

come only to betray you, they are sent by the Enemy to spy what passes among you, and to give an Account thereof to those who sent them, but I say unto thee, I will have them discover'd, and thou thy self shall lay hand upon them; we were all attentive to what he had said, and immediately *Claris*, the Agitations of his Head and Breast continuing, walkt towards one of the Traitors (I call them so because they professed our Religion) and laid hand upon the Man's Arm; *Mr. Cavalier* seeing this, commanded the Soldiery to their Arms, and to surround the Assembly so, that no one might escape; the other Spye, who stood at a Distance, made his Way through the Crowd immediately, and came with his Comrade, to fling himself at the Feet of *Mr. Cavalier*, confessing the Fault, and begging Pardon of God and of the Assembly; both of them alledged, that extreme Poverty, had brought them to yeild to the Temptation, but said, they repented it bitterly, and both of them promised, by the Grace of God, to be faithful, for the future, if their Lives were spared; *Mr. Cavalier* however order'd them to be bound, and put in Ward;

After this, the Inspiration of *Clary* continuing, with violent Agitations, he cried out aloud, that many of the Audience murmur'd within themselves, at what was done, as if the Readiness and Freedom wherewith the accused Persons had confessed, was a Sign of an Understanding between *Clary* and them, in order to counterfeit a Miracle; in that Instant said the Spirit by *Clary*, *Oh People of little Faith, do ye still doubt of my Power among you, when I have made you see so many Wonders of it? I command a Fire immediately to be made, and I say to thee, my Child, I will that thou put thy self into the midst of the Flames, and they shall have no Power to Hurt thee, &c*; at these Words, there was a Shreek among the People, of those especially who had murmur'd, and who having not served in Arms had not so much Faith as we, all these cryed out together,

gether, confessing their Distrust and craving Pardon; laying, *Lord, of thy Mercy withdraw this Testimony of Fire! we find thou art he that knows the Hearts*; but *Clary* with redoubling Agitations insisted, it should be done. *Mr. Cavalier* order'd Wood to be got immediately for a Pyle; and as there was at Hand Tylekilns, they found in a Moment a deal of brush Wood, and dry combustible Stuff; this small Wood, mixed with large Sticks, was heap'd up in the midst of the Congregation, on a sinking Ground, so that the People round were above it.

Clary, who had upon him a white streight Frock, being a Bricklayer by Trade, put himself upon the Top of that Pyle of Wood, straight upright with his Hands joyned and lifted above his Head; he was still in his Extasie or Agitations, and continued to speak in the Flames: I have been told by several what his Discourse then was, for my part I could not understand him; I have heard that *Clary* put Fire to it himself, and that the Flame mounted in a Instant, but I did not observe that Particular, though I was very near; the Troop under Arms encompassed quite the Assembly, which was almost all upon the Knee in Prayer and Tears making a Circle round the Fire; the Wife of *Clary* stood by, with her Father and 2 Sisters, and several of his own Kindred, I cannot be positive to name them; every one in the Assembly might see him stand surrounded with Flames, that rose much above his Head; those that had gather'd the Wood, pusht back the Sticks as they happen'd to start from the Fire, that all might be consumed; he did not come out of the Fire till the Wood was quite spent and there was no more Flame; the Spirit was still upon him, and though he continued at least a Quarter of an Hour (as far as I am able now to compute) in the Flames, yet he came forth with Hiccups and Heavings of the Breast upon him.

Mr. Cavalier concluded the Assembly with a Prayer aloud, offering up Praises unto God, for that great Mi-

racle, which he had vouchsafed to perform, for strengthening the Faith of his Servants; I was one of the first who embraced our precious Brother *Clary*, I took notice of his Cloaths and Hair, which the Flames so much respected also, that no mark could be discern'd of Fire upon them; his Wife and Kindred were in Transports of Joy, and the Congregation dispersed, because the Night drew on, every one in a Triumph of Praising and Blessing God; I saw and heard all these things; Mr. *Cavalier* then called for the two Men, that were convicted and put in Hold, he was of opinion with those about him, to shew them mercy, because they seem'd sincerely penitent, and had really executed nothing; so that the two Fellows being exhorted to future fidelity, were set at liberty.

I wish my self able, to recollect all the Circumstances, of an accident truly miraculous, which happen'd before a Cloud of Witnesses, upon one called Brother *Compan*; for that Occurrence filled us all with a holy Fear, and the Power of the most High, was apparent in it, little less, than when it pleased Omnipotence, to preserve his Servant *Clary*, in the midst of the Flames, till they were extinct.

Compan is a young-Man, modest, good, of an ardent Zeal, who had receiv'd very eminent Gifts; a Person, one of the most respected in our Troop; at a Meeting called by our Leader *Cavalier*, on a Lord's-Day, to administer the Communion, we were all present, in the Wood of *Rocault* near *Perredon*; after the Morning Service ended; Brother *Compan* fell into Extacy, and under his Agitations said by the Spirit, to this effect, *My Child, I command thee, to demonstrate to my People, how terrible are the Flames of my Wrath, upon those who provoke me, and to shew them outward Tokens of that Mercy and Love, I bear towards such who fear me and repent*; after which he made those about him give way, and formed a Ring round him; it was commanded him by the Spirit, to draw near the Mouth of the bottomless

tomless Pit, and put his Hand into the Flames, which burst out thence ; he accordingly stept a little to the left of him, and strecht forth his Hand, but snatched it back again with Schreeks most terrible ; he advanced 2 or 3 times in like manner by order, and every time started back again with Fright and Hurry, always schreeking out affrightingly. At length it was commanded him, to approach Heaven-Gate, that was upon his Right, he went accordingly and knock'd, and a dreadful Voice from his Mouth demanded, *What would you have ?* to which he answer'd---*The Favour to come in.* In that Moment, a Voice threatening him, his Body rolled up in a Round, after some strange Agitations, and then was raised from the Earth, and flung 15 or 20 Paces backward ; he rising soon after without Harm, returned again to the Gate, craving Mercy and Forgiveness, but he was again flung back, with sharp Repremands and new Menaces, which was several times reiterated ; he desisted not however, and at last, with great Joy the Gate of Heaven was open'd ; then did he signify, that he saw Armies of Angels, attending the Throne of God, and Myriads of glorified Saints cloathed in white, singing forth Anthems of Praise and Adoration ; he himself in symphony with them sung sweetly, whereof we all stood admiring and delighted Witnesses, as may well be conceived, on so marvellous an Occurrence.

Since many People have enquired of me, the reason and occasion that brought me into *England*, I here readily give an account of it ; after I was deliver'd out of Prison at *Perpignian*, by the Capitulation made with Mr. *Cavalier* (having there been long detained because of my Inspirations) my Father sent me to a Kinsman at *Montpellier*, to be assistant to him in his business ; a Report being raised, that I was concern'd in the Affair fallen out at *Nismes*, the dismal story of which is well known, my Father thought good to send me out of the way, to draw me out of the dangers attending

tending that report, for the Times were perilous, Scaffolds and Gibbets were the daily entertainment; my Father then bought me a Sub-lieutenant's Place, in the Regiment of the Marquis *de Broglio*, that was in *Italy*, and I immediately went thither; it was the Good Will of God to continue always to me, the Advertisements of his Holy Spirit, but in a manner, that was not discover'd; the World may make what reflexions on it they please, so it was; I suppose, that Providence did it, not to expose me to the abuses of those, among whom I was, and it's fit to observe on this occasion, that it has been otherwise with me since, at *Geneva*, in *Switzerland*, *Germany*, and *Holland*, in which Places I have been often violently agitated in the Extacy; a Boy that waited on me in *Italy*, named *Du-Mass*, was in a different Condition, the exceeding Emotions of several Parts of his Body, were much taken notice of, the Soldiers and People of the Country counted him therefore a changeling, but that drew no other Consequences upon him.

The little Boy's Advertisements and mine, were our Direction in all Things: When I had been 4 Months in that Service, being once in my Tent, the Spirit seiz'd me with a Violence, I had not found of some time, and positively commanded me to withdraw from among those Infidels, with Threats to abandon me if I disobey'd; that very Day I desired a Discharge of my Colonel, upon some Reasons alledg'd, he at first refused it, in respect (he said) to my own Interest, but at length consented, and the very next Day I had a Passport from the Duke of *Vendosm*, who was at the Camp near us; I went straight to *Geneva*, and there about 2 Months afterwards, I learnt that *Mr. Cavalier*, who came from *Piemont*, had passed through *Berne*, in his Way to *Holland*, where he was to raise a Regiment; as I had always found much Friendship at his Hand, I depended upon his Favour still, and I resolved to follow him; I went therefore from *Geneva* in the

Beginning

Beginning of *March*, 1706. I staid a Fortnight at *Lausanne*, waiting for the Company of 8 Men, who were minded to go for *Holland*, on the same Design; I met my Cousin at *Amersfort*, and it was agreed between us, that I should go the Voyage with him; in effect, I went on board at *Amsterdam*, and thence came to *Ostend*, but I found my self so sick and disorder'd by Sea, in that Passage, I thought I could never possibly go any further; thus I went ashore at *Ostend*, against the Advice (I confess) of Mr. *Cavalier*, but I could no longer hold up my Head, and thought I should never bear the Sickneſs, if I continued the intended Voyage; by this Means I lost my Trunk and Cloaths, that were stowed aboard, and are carried to *Portugal*.

When the Fleet was gone off thence, I intended for *Amsterdam*, to a Relation of mine there, who had before offer'd me my dwelling with him, and with whom I might find an Employment; but passing through *Rotterdam* in my Way, and my Health being well recover'd, several Friends there perswaded me, that all Things consider'd, it would be better for me to go immediately for *England*, and there try to rejoin Mr. *Cavalier*, and go with him in the Expedition; some secret Advertisements (I had) made me concur to this, being now better satisfied that new Comers from the *Severnnes*, were no competent Judges of the Sea-Sickneſs, which I found by Experience not so dangerous, as I had imagined; thus I took the Advice of my Friends, but when I got to *London*, the Fleet was at *Torbay*, a great Distance thence, and waited every Day but for a Wind, to set Sail; The Expence would have been great for me to go thither, and especially if when I came to *Torbay*, I should be forced to return back again to *London*; so that in this great Uncertainty, my Affairs were, I thought it as well for me to stay at *London*.

This is the plain and genuine Truth of my coming into *England*. I am sensible the Thing deserves not the

the relating, but since many have desired to know it, I here declare the Matter as it was, with all Sincerity; I do protest before God, I was never solicited by any one in the World to come hither, nor had I any other Reasons or Motives for it, than those here at large recited.

THE MEMOIR of *Mathew Boissier* before-cited, says—*Mr. Compan* who is now in *Spain*, in the Regiment of *Mr. Cavalier*, told me the Story of his own knocking at the Gate of Heaven, and I have seen several other Eye-Witnesses of that Wonder; *Mr. Compan* positively asserted, his Body was flung backward several times, as he believed, more than 40 Foot distance, without any Harm, though his Fall was rude and upon Vine-stumps; and when some officiously, doubting the Providence of God, pulled up or cut the Vine Branches, lest they should hurt him, he was cast on one side thereof, to a greater Distance; he told me the awful Voice which debarred him the Gate of Heaven, by upbraiding his Unworthiness, drove him not however to despair, but he rose up again with Confidence, to importune God with repeated Appeals to his infinite Mercy; he told me, his Joys were unutterable, when the Heavens were disclosed; and that then he not only saw the Angels, and the Saints, who triumph in the Felicities of their unmixed Bliss, but he himself partook with them of those Pleasures unexpressible.

When the sacred Scene of this Vision was over, the victorious *Compan* (having receiv'd a foretaste of his final Salvation) continuing full of the Holy Ghost, made a Prayer somewhat ravishing to the Assembly, and then a Sermon of 2 Hours (upon the signal and awful Occasion) under the Dictates of the same Spirit.

Extract

Extract of a Letter from a Minister in Holland, dated the 28th of January, 1707, to his Friend in London.

I Hope, you will be pleas'd I impart to you what we have understood touching the Miracle, done in the *Cevennes*, by one named *Claris* and upon his Person; the Fact is, that *Claris* pretending himself to be inspired, and appearing so by his extraordinary Conduct, desired, in order to give a Proof thereof, leave to put himself into the Fire; the Assembly to which he made that Proposal, long opposing it, did at length consent, upon his Instances reiterated, and upon the Declaration he made that 2 Persons of the Troop had mischievous Designs, which was found true, and was confessed by them both; after this Discovery, the Fire was alighted, and the said *Claris* went into it, there remained above a quarter of an Hour, there spoke and exhorted the Assembly to persevere in the Fear of God, and put their Trust in him, the Fire rose 2 Foot above his Head; and this Fact happen'd, Sir, in the Presence of about 1200 People, and has been attested in this Country, by so great a Number of honest Men, that it has obtained Credit with the most Incredulous; I can assure you, Sir, as a thing very certain, that the finest Heads at the *Hague*, speak of it as a matter which cannot come under doubt, and this is to say all at once; for those Gentlemen are beyond Expression difficult to admit things, which seem to carry in them any thing of miraculous; 'tis observable on this occasion, that those Gentlemen lookt upon those for Impostors who first related this Miracle, though they had been Eye-Witnesses of it, and derided all those that believ'd it; as to themselves, they became not satisfied, till the Cloud of Witnesses arose to be so great, they could no longer withstand it without apparent Folly, &c.

N. B. Col. *Cavalier's* Regiment (wherein are abundance of his old Followers in the *Cevennes*) not landing in *England*, in their Passage from *Holland* to *Portugal*, we want here that Cloud of Witnesses to the Hist. of *Claris* which they might have afforded; but Col. *Cavalier* himself coming to *London* for 2 or 3 Days, in *July* 1706, or thereabouts, did relate the Matter at large to a great many, saying he was an Eye-witness of *Claris* enduring the Flames, for a full quarter of an Hour at least, without Damage to himself or Cloaths, in particular among others Sir *Theodore Johnson*, Mr. *Couvreux* a Merchant in *Coleman-street*, Mr. *Tourton*, Mr. *Griger*.

DURAND FAGE declared on the 25th of January, 1706-7. at *London*, as followeth, and signed the same.

BEing born at *Aubas* in *Languedoc*, before I left that Country, which was in Anno 1705, I saw many Infants under Agitations and speaking by Inspiration, of whom the youngest I remember distinctly was a Girl of 5 Years old, in the Village of *St. Maurice*, near *Yussy*.

In the Month of *July* 1702, was the first religious Meeting I was at, which was held in a Field near *St. Laurence de Gouffe*, by Night, wherein were many Lights; a Girl of eleven Years old, who could not read, and on all other occasions was a sheepish Child, was seized there with Inspiration, having some little Agitations of Body, and especially of the Breast; it surpriz'd and affected me, to see with what Freedom and Boldness she spoke, with a shrill and loud Voice, saying first, *fall down ye People of God? prostrate your selves humbly before him, and let our Trust be in the Name of the Lord,*

Lord, continuing then a pretty long Prayer, and afterwards an Exhortation that lasted about 3 quarters of an Hour, speaking good French, as I am certain this little Girl could not do of her self, no more than she could have spoken those admirable good things that came from her; those among us who had the Gift properly of Exhortation, had not their Speech interrupted with Gulpings as others, except only in the Beginning of their Discourses, after that there was such a Readiness of Utterance, 'twas easily discernible that their Mouth was but the Organ of a superiour Power; this poor Girl was the Child of one *Dumas* of the Village of *Manably*, she had been put into the Prison by her own Father, because of her Inspirations, whence she escaped and hid her self at *St. Laurence de Gouffe*, which was almost all Protestants, that hid her from House to House, and maintain'd her.

In the same Assembly, after several more religious Exercises, this Girl fell again into Extacy, I was then gone away, but People that knew her and me too, told me next Day, that describing me clearly, she said, *that if I continued to come to the Assemblies, I should receive a Gift of God*; this made some Impression on me, for as on one side I should have rejoiced in the Acceptance of a Gift from God, so on the other, I had heard People speak so differently of the Persons inspired, that I knew not what to believe, this made me afraid; however being much delighted with the most divine Prayer and Sermon, I lately heard of that little Servant of the Lord, I answer'd those who acquainted me as above, blessed be the Name of God, his Will be done; I was then 21 years of Age, I went home to my Father's House at *Aubais*, where I had the Misfortune, to bear Arms in the Militia, against the *Camisars*.

In the beginning of February, having occasion to go to great *Galargues*, and *Margaret Bolle* a Cousin of mine about 23 Years of Age, falling into Extacy, at

the House where I was, she said among other things in my Hearing, that the Sword by my side would be drawn against the Enemies of the Gospel; in the Afternoon, the Company desired me to make them a pious Discourse, in which, while I mention'd these Words, *Lord encrease our Faith*, I felt of a sudden, a Weight upon my Breast, which for a Moment stop't my Breathing, at the same Instant a Flood of Tears burst forth, and I had Power to speak no more; the Company were not astonisht at it, apprehending what it bespoke, in that Condition I continued about an Hour and an half; the same young Woman had another Inspiration in the while, wherein she said, I wept for my Sins, which was true.

About 6 a Clock the same Evening, being at another House, I was surprized with a Shivering all over me, and some Agitation; the Weight upon my Breast was less than before, and here I found a gentle Breathing springing up within me, whereat I was surprized a little, though I made no great Reflexion on it, at the same time my Tongue and Lips were of a sudden forced to pronounce Words with Vehemence, that I was my self amazed to hear, having forethought nothing, and no ways intending to speak; the things spoken by me, were hortatory of Repentance, and this lasted but 3 or 4 Minutes; presently after, I fell into a sort of Swoon, which went soon over, then I found a new Fit of Trembling, that lasted but a small Time, and after it I was wholly free, and in my common Temper.

For a Fortnight ensuing, I had continually Sighings and a sort of Starting, that I could neither prevent or hinder; my Mind was always lifted up to God; the Diversions common to my Age, seem'd not only despicable, but were unsufferable to me; my Heart was filled with a Sense of my Sins, and this it was that created me so much Sighing and Startings, and my Mouth perpetually mutter'd, Mercy, Mercy, shew Mercy

Mercy to me, O Lord, my Heart constantly with great Zeal concurring to those Words; under all which I was supported by a comforting Hope, and a Joy mixed with that good Sorrow; within 3 Weeks, I had my second Inspiration, with exceeding delightful Consolations, that gave my Mind a perfect Tranquility and secret Satisfaction, such as I never had known before; when my Father and Mother heard, that God had vouchsafed to visit me with his Graces, they were mightily pleas'd, and their Friends did congratulate with them on that Account.

About the Beginning of *March 1703*, being at *Anglade* at a Widow's, our faithful Friend's, there was a Brother Camissar of *Calvason*, who being suddenly seized with Inspiration, I recollect two Things he said therein: First, that we had no need to fear, though the Enemy was then all round us; the other was, that there would be a Fight in the Plain of *Calvason*, in which the Women would fight for us, and God would give us the Victory; the Event proved, that about 2 Months after, the Enemies came upon an Assembly at *Nages*, on the Border of *Calvason* Plain, I was there present, the Women defended themselves with Stones very courageously, singing Psalms aloud, and encouraging those in Arms by their Example, and we gained the Battle, as had been foretold; on this Occasion, it may be observ'd, that no Women ever followed our Troops.

A young Woman of *Galargues*, named *Margaret Bolle*, in whose Company I was going with 12 or 15 more to Religious Worship, in the Way, by Night, fell into an Extasie; as we were much troubled to find the Place of the Assembly, the Spirit in her said, *I tell thee, my Child, I will cause a Light to direct you to the Place ye seek*, she added that we might go on without Danger; then saw we a Light fall from Heaven, like a Rocket, and as we were acquainted with the Country, we concluded where the Assembly must

must be, above half a Mile distant, and by this means we soon found it.

As our Troop was once between *Nair* and *la Cour de Creviez*, our Leader Cavalier had a Vision while he was sitting, and thereafter suddenly rose up, saying to us these Words, *O my God, how wonderful ; I have seen in Vision the Marechal Montrevel at Allez, giving to a Messenger Letters against us to carry to Nismes ; let some body hasten away, and they will find the Express in such a Habit, and on such a Horse, and attended by such and such Persons (describing all these) ride full speed, and ye will meet them passing the Gardon ; in a Moment, 3 of our Men got on Horseback, Rickard Bouvet, and another, and they found the Courier in the Place and with the Company, just as described by Brother Cavalier ; the Courier being brought to our Troop, they found Letters upon him of the Marechal, so that by this Revelation, we happily discover'd many things, whereof good use was made in the Consequence ; the Messenger was sent back on foot ; I was then present, and saw these Things all pass before my Eyes.*

In the Month of *October* or *November, 1703.* (as I believe) our Troop being at the Castle of *Gardies* near *Pierredon*, one named *Languedoc*, a Serjeant in the Regiment of *Tournon*, came over to us a Deserter, saying he would for time to come, fight among us for the Cause of God ; some of our Troop knew he was of a Protestant Family, and his Discourse seem'd so reasonable, we forthwith receiv'd him without much Scruple, as we had already many other Deserters ; but 2 Days after, this Wretch was himself Witnels, at an Assembly, of several Inspirations, which plainly markt him out and declared him treacherous ; one of those inspired said positively, this wicked Man was come to sell us, which we might be convinced of, if his Sleeve was searcht, where a Letter of the Enemy's would be found ; upon this he was seiz'd and searcht, and in his

upper

upper Coat-Sleeve was accordingly found, a Letter of Lieutenant General Lande's, which among other things chid him for not yet answering his Promises ; the Criminal being thus struck, with the appearing Finger of God, confessed the Imputation, and gave God the Glory, he made also a large Confession of his many Sins, and earnestly besought the Prayers of good People present, that God would forgive his enormous Crime to betray them ; his Request was abundantly granted, and we were all perswaded, God took him to Mercy ; I was Eye and Ear-Witness of this wonderful Providence.

In September 1703, being near Fons, a Village two Leagues from Nismes, in a Wood whither our Troop retired, having been pursued by the Enemy two days, several Inspirations happened to concur, that there was a Traitor in the Troop seduced by his Wife, and who had formed a design to kill Brother Cavalier (so even the Inspirations named him) this Traitor named *la Salle*, had been a Papist, but among us appear'd a good Protestant ; and Brother Cavalier had such a Confidence in him, as to make him of his Guard, and use him in many special Occasions ; our Inspirations in good Numbers, among which was that of Brother *Ravenel* and mine own, insisted upon it ; whereupon the thing was represented to Cavalier, being then a small distance from the Body of the Troop ; we found him very pensive, having himself had the like Advisement, as presently will appear : He order'd *la Salle* to be seized, which was done ; immediately the Accused cryed out for Mercy, without denying the Fact, desiring earnestly to see Brother Cavalier, who refused him that Request. *La Salle* made an ample Confession, saying, he had taken a Bribe to commit the Crime, with which the Inspirations charged him ; it was resolved to cut off his Head, because we fear'd lest the common Practice of shooting to Death might discover us to the Enemy, who were then in pursuit
of

of us, and might be near at hand. Brother Cavalier had a double Subject of Sorrow, this doleful Accident deprived him of a Man he loved, and who had hitherto served him faithfully; and again, what troubled him, was, That he had in any kind dissembled or conceal'd the Admonition God had before given of it to himself, and that he had not proceeded upon that. For when he order'd the Death of *la Salle*, he told us, That himself had been warned in a Vision of the Design of that Miscreant, in which Vision *la Salle* was represented lying by him, and to attempt by three Discharges of a Pistol to kill him, every one of which Discharges misfired. Whilst *la Salle* was under the Sentence, and preparing for it by Exhortation and spiritual Consolations, as our Custom was on like Occasions, I went from the Place of Execution, to Brother Cavalier, who was also at a distance, declining to see it. In the time that the whole Troop was at Prayers for the Criminal, Brother Cavalier sitting on the Ground, fell into his Extasie, having exceeding bodily Convulsions that shook and raised his Body violently, the Spirit said to him, *I assure thee, my Child, if thou murmurest against my Command, I will forsake thee; I acquainted thee that this Traitor should be put to death, and thou disobeyedst; take heed, my Child, for I declare, if thou refusest Obedience to my Orders, I'll withdraw and leave thee, I'll give my Flock to others, who will lead them as well as thou.* I can undertake these Words were spoken, but there was much more said to the same purpose; and I with the rest then present, was very much struck with this terrible Extacy of Brother Cavalier.

The said Brother Cavalier (now Colonel in Spain) having called a religious Assembly nigh the Tyle-kiln of *Serignan*, between *Quisac* and *Somiere*, on a Lord's-day in the Month of *August* 1703; after the several Exercises of Devotion, between two and three in the Afternoon, Brother *Claris*, aged between twenty-eight and thirty, who was of our Troop, and had the Care

of Provisions in it, fell into an Exstasy ; among other things said by him, he said aloud, There were two Persons in the Congregation who came thither to betray us, and if they repented not of that villanous Design, he himself would discover them in the Name of God. Upon these Words, Brother Cavalier, not questioning the Truth of his Inspiration, commanded immediately those of his Troop, being (as I believe) about 600 encompassing the said Assembly, to take care none escaped thence : At the same time, *Clariss* continuing under Inspiration, set himself to walk with his Eyes shut, and struggling for Breath, with some Motions also of the Head, and his Hands clasp'd and lifted up, in this Condition he came near one of the Traitors in the midst of the Crowd, and laid hands upon him ; the Man's Accomplice being terrified thereby, came and flung himself at the Feet of Brother Cavalier, crying out for Pardon, and confessing his Guilt ; Brother Cavalier order'd them both to be bound, till a Resolution might be taken in this matter ; but *Clariss* continuing in his Exstasy, said aloud, There were many in the Assembly who grumbled, and suspected that there was a private Understanding between him and the two seized, but God would disprove their Unbelief, and manifest his own Power. At that instant the Agitations of Body growing stronger, the Spirit said to him, *I tell thee, my Child, I will display my Power and my Truth, I command that there be a Fire lighted forthwith, and that thou put thyself in the midst of it, for the Flames shall not injure thee ; fear not, my Child, obey my Command, and I will be with thee, to preserve thee, &c.* Which Words being heard of all, there was an Outcry of those who doubted and distrusted, begging Pardon, declaring they were satisfied, and beseeching God to spare that Trial of Fire ; but Brother Cavalier order'd the Fire to be made, I was one of those who fetched Wood for it, and this Wood being small and dry'd,

was piled in a moment in the middle of the Assembly, because we found it at hand for the use of the Tile-kiln. The Fire was lighted, whether by himself or no, I know not; and when the Flames began to mount up, he (*Clariss*) went into the midst of it, upright, with his Hands clasp'd and lifted up, continuing in his Extacy; I thought he spoke, but could not understand what was said; since besides the 600 Men of the Troop under Arms, there was present as many other People of different Age and Sex (come there from the Villages adjoining) who altogether made a great Ring about the Fire, all pouring out Tears, singing Psalms, and crying to God for Mercy and Pardon; among other Persons present, was the Wife of *Clariss* shrieking out, and weeping with Prayer, I stood very near her, and did what I could to comfort her, two of her own Sisters were also by, their Brother, and several other Kindred of *Clariss*; all the Assembly were Witnesses, that the Flames rose above his Head, I believe, four or five Foot, and compassed him round about, and he remained so, till the Flame was extinct; then came he forth, having yet some Agitations on him. Every one may imagine, with what Admiration, all those that could, did embrace him, and particularly his Wife, with other near Kindred and Friends, testifying their Joy, and every one blessing God. Brother *Cavalier* afterwards made a Prayer, and then taking the Confessions of the two Persons arrested, who beg'd Pardon, and testified a Repentance we judg'd to be sincere, he exhorted them urgently to Faithfulness, signifying that God would doubtless deliver them again into our Hands, if they proved otherwise; they were set at liberty, saying, That their extreme Poverty had led them into that Temptation. *Clariss* had upon him a white Frock, his Wife brought him that Morning, which was not in the least injured by the Fire, nor his Hair singed. Our Leader *Cavalier* received Order by his own Inspirations,

spirations, and by those of many others, to administer the Lord's Supper; by one Inspiration in particular, it was commanded him in my hearing, to take a Review of the Troop, and not to admit to the holy Communion for that time, those whom the Spirit should intimate to him, as Persons not sufficiently prepared. According to this Inspiration the whole Troop was drawn out in the open Field, and when Brother *Cavalier* had finished his Prayer for the whole, we continued upon our Knees, every one praying for himself; then our Brother being himself in private Supplication still, stood up in the middle of the Troop, having by the good Will of God, the extatic Influences of the Spirit upon him at that time; those of the Troop drew near him, about a dozen together, and flung themselves a second time upon their Knees to God, to receive the Declaration his Servant should make to them; he look'd heedfully upon every one, and the Spirit made known to him those who were not yet suitably prepared, and these were put apart from the rest, he acquainting them, that they should be receiv'd another time, when in a better Disposition; and he then made a suitable Exhortation to those allow'd to come to the Lord's Table. I was twice at this extraordinary Solemnity, and had the Joy to be admitted the very first time: Those who were allowed the Communion, and those who were referred to another opportunity, went all again to their Prayers, the one on the right Hand, the other on the left of him, every one humbling himself before God for his particular.

The Holy Supper was given and receiv'd with so great Devotion, as is far beyond Expression; there was in general to be observ'd, deep Humiliation, Faces bedew'd with Tears, Tears of Contrition and Joy both together; God was there, and his Holy Spirit remarkably poured forth, those that have not seen the like, and are prejudiced by undue Notions,

are not able to conceive aright of so holy and so excellent a Proceeding. Besides the Examination fore-mentioned, which was only for the Soldiery, whereas there came Crowds of People from the Towns and Villages to communicate ; the Servant of God who administer'd, and who was in this Oecasion extraordinarily acted of the Holy Spirit, sent back several Persons he knew insufficiently prepared, but he did not peremptorily exclude them, except some few, but said, *Go to thy Prayers again, my Brother, my Sister, and then return.* These People in a quarter of an Hour coming back all in Tears, and full of new Devotion, were admitted ; I know that the Commanders of other Troops, and such who receiv'd the extraordinary Call to the Ministry of the Gospel, as some among us had, did also administer the Holy Sacrament.

All things in general done by us, or for any particular Exploit, were directed always by the Orders of the Spirit ; we obeyed constantly the Inspirations of little Children, and People never so simple, especially when there appear'd a more than usual Earnestness in the Words or Agitations of the Extacy, and when several concurred in the same thing ; but in the Troop where I served, the Officers, and in particular Mr. *Cavalier*, were all graced with extraordinary Gifts, and they were constituted such for no other Reason, having otherwise no Knowledge of Military Affairs, or other thing to recommend them, but all was given them in that way. When a Matter came under debate, that the Inspirations did not prescribe, their Application was commonly to Mr. *Cavalier*, saying to him, Brother *Cavalier* (for he refused the Style of *Monsieur*, though he had a Guard of Fifty Men, and was obeyed more punctually than a King) Brother, so and so is the Case, what shall we do in it ? He thereupon used to recollect himself, and lifting up his Mind to God, the Spirit fell upon him, we found him

under

under consequent Agitations, and then resolv'd the Point. It was somewhat wonderful in Battels, to observe him on Horse-back with a Sword drawn, and the Spirit's Emotion on him, how he posted up and down to encourage and excite, giving Orders often, as surprizing, as wonderfully executed, and succeeding accordingly.

In Occasions of great Moment, there was a Prayer of all present, every one supplicating God by himself, for his Determination in that Point ; immediately some one or more were taken with Inspiration, and the rest ran to hear what was said by him or them ; those who in this Country, without knowing how matters stand, cry out that we have Inspirations at Command, would there have met with little Reason to say so ; they were not at our Command, but in Answer to Prayer, for we always implored God's Assistance, in our Exigencies, and he of Mercy answer'd us in that manner ; in such a Juncture, our Leaders enquired, well ? What has God commanded ? the Inspired (what Number soever they happen'd to be) ever spoke the same thing to the Point in Question ; and immediately the Business was but, how to execute or obey it ; at first more than afterwards, the Orders given by Inspiration were sometimes disagreed to, because they wanted Faith in them, and pretended to be wiser than Wisdom it self, which particularly was the Case of some newly listed in the Troop, who had not the Inspiration themselves ; Is it possible, would they say, that God would have us do so, and not rather thus ? mentioning their own Fancies, and then presuming the Inspiration must not have been well understood, but these Men were severely chid ; and those among us of more Humility and Submission, never failed to make Reflexions, upon any Deviation from the Orders receiv'd by Inspiration.

Were it, that we was to attack the Enemy ? Were we pursued by them ? Did the Night overtake us ? Were Ambushes

Ambushes apprehended ? Did some unlucky Accident fall out ? Or if at a Loss for the Place of Religious Assembling ? We fell on the Knee, Lord, *appear to our Help, make known to us thy good Pleasure, what we are to do most for thy Glory and our own Welfare*, was the common Course, and immediately we receiv'd a Direction from the Spirit.

Death was not terrible to us, or did we esteem Life, so be it, that by losing it, in the Service of our Saviour's Cause and obeying his Commandments, our Souls might be committed into his Hands ; I do not believe, that one single Man of the inspired in our Troop, either fell in Battle, or being made Prisoner suffer'd Death (for we had no Cartel) but who had previous Notice of it some time before, and in that Case they with Humility surrendered to God's Disposal, and shew'd great Constancy in that Resignation ; it was lookt upon among us as a Happiness, to be made able to glorify him in Death as well as Life ; I never heard of any one of our Brethren, who in great Numbers have been called to seal the Truth with their Blood, that shew'd the least Disposition to purchase Life by a base Denial of it, which many might have done, if they had pleas'd ; the same holy Spirit, that had so often assisted them, bore them Company to their last Breath, so they persisted unmoveable, and Death was but an Entrance into a better Life.

Furthermore, when the Inspiration said, *March, fear not, obey my Command, do this or that*, nothing could ever dissuade from it ; I speak of the most faithful, and who had best Experience of the Faithfulness of God ; when the Case was, to be engaged in Battle, I dare to say for my self ; if the Spirit had strengthen'd me with those good Words, *fear nothing, my Child, I will preserve and stand by thee*, I rushed into the midst of the Enemy, as if their Hands had been Paper and I were shelter'd in Steel ; by the Encouragement of such happy Words from the Spirit of God, our Boys of

12 Years old, laid about them on the Right and Left, like valiant Men; those who had neither Sword nor Gun, did Wonders with a Club, Pitch-fork, or Sling; the Showers of Musket Balls whistled in our Ears, went through our Hats and Sleeves without Terror, if the Spirit had said, *fear not*, a Shower of Bullets was but as one of common Hail.

In like manner was it with us, on all other Occasions, when under the warrant of Inspirations; for Instance, when the Spirit, whose Care of us we depended on, intimated there was no need of them, we placed no Centinels, about our Assemblies, as otherwise we used to do; and we should have thought ourselves assured of Deliverance, though the Duke of *Berwick* and the Intendant *Bafville* had been our Keepers, in Chains and Dungeons, if an Inspiration said to us, *you shall be deliver'd*.

Since that time, if we have been exposed to Persecution in other kinds, we have not been shaken; many false Imputations have been charged upon us, but that Spirit our Comforter has said to us, as it has at other times to the great Servants of God, *Rejoice ye my Children, great is your Reward in Heaven, let them go on, my Children, and fear ye nothing*; thus whenever it pleas'd God, his Shield was our Security, sometimes as from the Fire of *Montrevel's* Soldiers, so at others from the Sword of reproaching Tongues, as he is equally able to do for us even now in *London*.

God has diffused upon us various Gifts, and as it has pleas'd him to send us a Diversity of Graces, it has also been his good Pleasure, that there be not only somewhat of more or less, but Variety too, in the Extraneous of those who are Partakers of the self same Gift; every individual Person is different in his Agitations, according to the Circumstances and Nature of those things, he is to pronounce; but all those who speak by Inspiration have this in common, which is (as I have already observ'd) that the Words are formed
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in their Mouth, without any Purpose or Direction on their Part ; in like manner, is their Body moved by an over-ruling Influence, unto the Power of which their several Members are yeilded up ; and here to prevent Mistakes, I do again repeat, that in both those wonderful Instances I am in no wise the Agent, I do but subserve and suffer that which acts in me ; at the Moment, that the Fire kindles in my Breast, and my Limbs begin to tremble, my Thoughts are lifted up to God, in these or such like Ejaculations, *Behold ! thy Servant, O Lord, after thy good Pleasure dispose of my Body and Soul which are thine ;* thus am I wholly withdrawn from my self, and deliver'd over unto him, 'tis He and His great adorable Power, that acts and speaks what is then seen and heard ; if this be a Matter fit for Mockery, so ; if otherwise, let them take heed who make it such.

After the dismal Occurrence at *Nismes* (the 18 of *April* 1704) out of which the Lord in Mercy deliver'd me, I was for 6 weeks lurking and shifting up and down without any Subsistence, but what was every Day furnisht me almost miraculously ; if I had then fallen into the Enemies Hand, the Gibbet or Stake, or Wheel would have been my Portion ; but the gracious Comforter, whose Promises had been frequently repeated to me, and whose Fideliry I had manifold Experience of, did then happily support me ; when the Intendant *Basville* heard, that I was escaped the Inhumanities at *Nismes*, he promised a Reward of a hundred Pistoles, to any one that should bring him my Head ; to secure my self from the Hazzard of that Pursuit, was very difficult.

Some of our Brethren were still in Arms, in the Upper *Sevennes*, but the King's Troops being placed in all the Avenues, I found it impracticable to join them ; God at length for my Safery, put it into the Heart of *Basville* to send my Parents Word, that if I did accept the Amnesty publish'd, it would be allowed me

with

with some Advantages ; hearing of this, I wrote to the Abbot of *Marcillan*, that I submitted to the Intendant's Proposal, upon Condition that my Mother and several of my Friends who were in Prison or concealed like my self (one of whom stood condemned to the Gallies) might be included in the Amnesty ; all which was agreed and executed.

The Duke of *Berwick* and the Intendant, offer'd me an Employment in the King's Service ; which being refused, I was detained in the Citadel till a Convenience presented of going to *Geneva* ; in that Juncture, the Leaders *Marion*, *Abraham*, *la Valler*, and some other Camisars, who had been forced to capitulate, had orders to be ready, to go under a Guard to *Geneva*, at the King's Charge ; there were sixteen upon the List, to go in our Company, and we found Means by some Recompence to our Convoy, to get 4 more along with us ; we arrived at *Geneva*, the 23d or 24th of *August* 1705 ; when I had stayed there, and at *Lausaune* and at *Basil*, about 7 Months, looking after an Employment, I came for *Holland* in the latter end of *March* 1706 ; hearing that the Queen of *England* and States-General had given a Regiment to Mr. *Cavalier*, under whom I had born Arms, I thought he would have given me an Employment therein ; but all was filled up before my reaching *Holland*.

At the time of this disappointment, there was a Report, that 5 or 6 *French* Regiments were raising in *England*, to be employed in an intended Descent upon *France* ; so I came for *England*, in hopes to get a Place in those new Troops ; I do protest before God, I came thus of my own meer motion to *London*, unsolicited thereto by any Person whatsoever, directly or indirectly ; and my Certificates contain some proof of this Truth.

Mr. DAVID FLOTARD of Vigan in the Upper-Cevennes, declared what follows at London the 6th of March 1706--7.

BEING at *Nismes* about the end of *July* 1701, I was invited to a Gardener's House, to see a Girl between 10 and 12, who was said to be inspired ; there were several People present, and the Child was taken with her Paroxysm ; after some time of Agitations over all the Parts of her Body, she began to speak, and presently order'd Silence, because there was (said she) at Enemy at Hand ; the Gardener went forth, and in earnest found there was one *Godin* in his Ground, a Chirurgurgeon known for a Persecutor, who came there to look for Herbs, to compose a Medicine ; when the said *Godin* was gone, the Girl made a Discourse horratory of Repentance, upon which Condition she said, God would diffuse his Gifts and Graces upon us in abundance ; on the contrary, if that Country continued in their Impieties, terrible Stroaks of his Wrath would fall upon it ; she said, those whom God should visit, in the manner he did her, would undergo great Tribulations, but that ought not to offend them, for the Shadow of the Almighty would protect them, and their Enemies should be forced to release them out of Prison ; this Girl spoke good *French* during the Inspiration, though not able to do so at another time ; she quoted many Texts of Scripture, though she had never learnt to read.

Some Months afterwards, being at *St. Lawrence-de-Musnier*, seeing many Folks running into a House, I went in also ; I saw there a young Woman, under like Agitations as the former, who discoursed to the same Effect ; at the End of her Sermon, she had a long and excellent Prayer.

In few Days ensuing, the Soldiers brought into the House where I lodged, some of those inspired, whom they were carrying Prisoners, to the Fort of St. *Hypolite* ; an Hour after they came in, one of them fell into his *Extrahie*, in Presence of the Soldiers and the Family and I ; he foretold the following Persecution, and promised at the same time God's Protection, with Assurance that the Prison-gates would be open'd to them.

Soon afterwards, I went in Company with a Priest, to see a Girl between 6 and 7 Years of Age, who fell into Inspiration before us ; the Priest appear'd struck with Astonishment ; for though he disssembled it, I am perswaded that in his Heart, he perceiv'd there was something in the Case supernatural ; when the Girl was out of her Extacy, he fell to question her, sometimes using Threats, sometimes Promises, endeavouring to make her say what she could not ; he urged her to confess, in what manner and by whom she had been taught, to speak and do things so strange ; but whatever he could say to her, she constantly maintain'd, that it was not she her self framed those bodily Motions, nor had she the Purpose and Will to utter those things, which an invisible over-ruling Power made her to do ; the poor Priest was mightily plunged at her Answers, to suppose an Impostor, in such an Infant and a thousand others, seem'd ridiculous ; to adjudge the same to be Madness or Phrenzy, appear'd equally extravagant ; to say she was drunk, as was foolishly imputed to the Apostles, in the 2d of *Acts*, wanted even a Colour ; to ascribe the urgent Preaching of Repentance and the Gospel, to the Enemy of God, with those Circumstances observable in the Inspired, to the last Breath of their Lives and even at the Gibbet, was the Height of Folly ; however this last Construction, was the Refuge of the Priest ; he put himself into the Rank with those Sots, the *Pharisees*, who under the Difficulty and

Confusion, their unbelieving and wicked Minds created them, said that our blessed Lord cast out Devils by the Power of *Belzebub* ; he therefore concluded, that the Inspirations were of the Devil's Contrivance, to revive in *France* the expiring Hereſie of *Calvin*.

The learned and famous College of Phyſicians at *Montpellier*, judged otherwiſe of this matter ; I was at *Niſmes*, when they by Order from Court, went to *Uſez* to examine it ; as theſe Phyſicians were much more uſed to the Study of Nature, than to look into Things ſupernatural, they would neither affix the Name of Prophet, nor of Demoniack, to the inſpired Children ; nor could they find ſufficient ground to aſcribe to them any bodily Diſtemper, as the Cauſe of their Agitations and Diſcourſes ; they would gladly have diſcover'd ſome Impoſtor or Cheat upon thoſe Innocents, but they found nothing that would ſtick ; as for Intreague or Deſign, that was beyond doubt out of Doors ; on the other ſide, it was beyond Controverſie apparent, that the Inſpired were no Idiots, neither the Men nor the Children ; and touching theſe it could no ways be ſaid, that their Zeal for God and his Truth and Glory, had crazed their precedent Underſtanding ; neither could it be charged upon theſe illiterate Folk, that any deep and over-curious Searches into the Prophetick Parts of Scripture, had intoxicated their Brains ; in fine, thoſe Doctors thinking it neceſſary to make ſome Report and Judgment of the Caſe, as it became them for their own Reputation ; a Brand therefore muſt be fixed upon the Inſpired, and no better one could be found than that of FANATICK, for in all Ages as well as ours, the Prophet was accounted a Fool, and the Inſpired a Madman ; the Gazettier of *Paris* has frequently however made good uſe of that Nick-name.

Besides the abovementioned, I ſaw a great Number of other Infants, and People of every Age and Sex, under Inſpiration ; ſome who ſet themſelves to calculate

calculate the Number of those Persons, computed 8 thousand at the least in *Languedoc*; it was chiefly at the Assemblies for Worship, that they appear'd numerous; I saw them in Troops carried to Goal, in many Places; notwithstanding which hard Usage, they seem'd joyful beyond measure, singing Anthems, and directing up Prayers to God continually.

The Prisons were in a little time so thronged, with these poor Creatures, especially Children, they knew not what to do with them; so that there came an Order from Court, to release them, and to commit no more, but instead thereof, that the Kings Troops should put to the Sword those who assembled for Religious Worship; which was executed to the utmost Ability of the Heroick Mareschals of *France*, who had the Honour of that glorious Employment, and in particular of the zealous Duke of *Berwick*.

All that I have thus far related, happen'd about a Year or at the least 8 Months before any one thought of taking up defensive Arms in the *Cevennes*.

Having left that Country and being got into *England*, I departed from *London* in *June* 1703, to return thither again for a while; in the short time of my Stay there, I saw the Leader *Rolland* and several of his Troop under Inspiration; I observ'd that all their Affairs were evidently managed by the Direction and Conduct of those Inspirations, for I was Witness thereof; and their Commanders were so for no other Reason, than because of the Preheminence of their several Gifts supernatural; I believe that near one half of their Men in Arms, had those Graces in some Degree and Kind, being all of them without Education and Literature.

Some of them had the Gift of Prayer and Preaching; others abounded in Predictions touching the true Christian Church and her Enemies, and divers Revolutions to happen in the World; some had frequent particular Intimations, concerning their own personal

nal Conduct, and what concerned the Affairs of their Party in the War; others receiv'd several of these Gifts, and some few Men had all of them together; they unanimously told me, that when the Orders given by Inspiration, touching the Operations in Arms, were punctually observ'd, every thing constantly succeeded, and on the contrary their Disappointments arose, from the Neglect of due Heed to them; I could not but take notice, of the Regard they universally shew'd to the first and great Commandment, in Zeal for the Glory of God, and a perfect Resignation to his good Pleasure, whether for Life or Death; their continual Employment and Delight in the Desert was, Prayer, and Singing of Psalms; I could recite other Particulars of like kind in abundance.

Three or 4 times, I saw Mr. *Elias Marion* under Inspiration, at *Geneva*.

Mrs. SIBIL DE BROZET, of Vigan in the Upper Cevennes, declared at London, on the 5th of Feb. 1706-7, as followeth.

ABOUT 5 Years ago, being at *Vigan*, the common Discourse of the Country, was of People inspired, who for that Reason were clapt up in Prison; there was frequent Meetings in Woods and Caves of the Earth, to hear the said young People of both Sexes preach; and the Goals of our Town were full of Folks, taken up for being at those Meeterings; my Father hearing that some were brought from about *Valleraugues*, went into the Prison to see if he knew any of them; he found there two Young Women of 24 or 25 Years of Age, whose Kindred he knew, and got Leave of Mr. *Arboux* our Alderman to take them home to his House, promising to examine them, and

answer

answer for their safe keeping ; presently after these young Women came to our House, one of them was seized of a sudden, and became pale as a Cloth ; she dropt upon a Chair, that happen'd to be near her, and had violent Motions of the Head and Stomach ; the first Words she spoke were, *My Child, I say unto thee, &c.* she then strongly urged Repentance, and continued a Discourse on various Subjects for three quarters of an Hour ; she insisted positively, that it was the Holy Spirit and not her, that brought those Words from her Mouth.

The Occurrence abovemention'd was (I think) at the time, that an Order came from Court, to release the Prisoners taken up at the Assemblies : however that be, the 2 with us were set at Liberty, and my Father probably contributed a little to it, by acquainting the foresaid Alderman, that out of their Ecstasick Fits they were but poor simple Creatures ; they used in their Inspirations, to speak quite a different *French*, than out of them they could ; as soon as they were set loose, they returned to seek out the Religious Assemblies, instead of returning home, as we were told.

There were some Persons under the same Circumstances, in our City, who were kept concealed ; it was believ'd of a Certainty, that several small Children of our Mayor (a great Persecutor) were so, and as he became more moderate, it was imputed to that Reason.

Mrs. *Vallemont* and Mrs. *de Begard* (my Friend) who were Ladies enough given to the Mode, falling into the like Condition, alter'd quite their Manner of Life ; they shunn'd their usual Company, wore a Habit observably more modest, and their continual Entertainment was Prayer, reading Books of Piety, and the Conversation of those who most affected such things.

Being resolved to get out of *France*, I went with my Cousin Mrs. *Desclaus* to *Nismes* ; there we found a Guide to conduct us to *Geneva*, and a Young man of

18 went in our Company, whom I saw thrice on the Road in his Ecstasy; his Agitations were near the same, with those of the 2 Young Women already mention'd, and he spoke during them much to the same effect. He said once these Words, *I assure thee, my Child, thou needs not fear any thing in thy Journey, nor those who are with thee*; accordingly we got safe to Geneva.

Mrs. SARAH DALGONE of Vallon near Uzez, declared at London the 23d of November 1706, as followeth.

I Was frequently at the Assemblies, which our poor persecuted Protestants held in secret, for the Worship of God according to the ancient manner of our Churches in France; several Years this continued, in our Country (as the illustrious Martyr Mr. Brousson has set forth in his Books) before any one pretended to be immediately inspired of God; but from the Beginning of 1701, it not sooner, several of both Sexes and different Ages, in our Cevennes (more especially Infants and Youths) fell into a kind of Fits, like violent Convulsions, which however had no ill Effects on their Health, no more than Understandings; during those Paroxysms, they spoke abundance of admirable Things, leading to true practical Piety, and a serious Reformation of Life, and exciting of Indignation against Popish Idolatry and other Superstitions; they foretold also many Things, threatening severe Judgments to profligate Impenitents, and promising Blessings invaluable to those, who forsaking their Sins, would walk with God.

One of my Neighbours had a Girl between 8 and 9, whom it pleas'd the Lord to visit in that manner, whom

whom I saw several times in her *Inspirations*, for that was the common Term used; once when I perceiv'd her staggering, I set her upon my Knees, and all her Fit passed over so; during it, she breath'd by Sobs and Catchings, her Breast heaved mightily, and the whole Body shook; a few Minutes after she was seized, she spoke as usual; among other things, I remember she said, we ought not to be surprized, if God afflicted us and exposed our Country to many different Persecutions from Men; for our Sins drew down those Storms of Judgment, and we deserved much greater yet; but if we amended our Lives, God would deliver and bless us: I was much affected with that Discourse of the Child's; she spoke good *French*, to the best of my Judgment; I am certain beyond all doubt, she was never able at other times to deliver what she then did; nor could she speak other than the Country Linguo, which was altogether different from *French*. Some Papists in our Neighbourhood, were very bitter and malicious, whom the Inspired hid themselves from; others of them again were courteous and good natured, who seem'd to admire the Power of God in these Infants, and were edified by their Discourses, even as we Protestants.

Mr. ELIAS MARION of Barre in the Sevennes declared the 28th of January 1706, and signed as followeth.

WHEN I had been three years at *Thoulouse*, with an Attorney there, intending for the Law, I found an earnest desire in my Heart to withdraw from the Idolatry of the Country, and to return to my Father's, in order to obtain his Blessing and Consent, for my leaving the Kingdom. My Education had been such,

as the difficulty of the Times permitted, being from my Infancy forced by some to go to the Mass-House; in secret however I was instructed otherwise by my Parents, though after a manner little availing, since they themselves (under the Extremity of Persecution) gave me an Example of doing, what they instructed me against; my Youth passed over thus, under the Confusion of Doubts and Difficulties, I was never able within my self to solve, but was upon the whole constrained to conform to the times; but at the Age of One or Two and Twenty, I mused and reflected much upon the grosser Superstitions of Popery, and the more I did so, the more I conceived of Offence at them; I had not then so much as ever read the holy Scriptures, it was therefore my own natural Reason only, with the dim light of my Parents secret Cautions, which rose against the Follies I saw and heard, or rather wholly the Grace of God that put such Thoughts into my Heart; at length a Disdain and Abhorrence of those criminal Idolatries and Superstitions growing more and more rooted in me, I came to a firm Resolution, to quit my native Country, as the sole practicable means of my Deliverance; accordingly I went from *Thoulouse* in *October 1701*, and when I got to *Barre*, (the Place of my Birth) I was told of abundance of People, chiefly the Youth, and likewise some Infants, who fell into Trances, and receiv'd Inspirations, that made them pronounce a variety of wonderful things: I was a little offended with the unusual manner of the first Person I saw fall into the Agitations of Ecstasy, and was at a loss what Judgment to make of it; but afterwards, when I had been at several Assemblies, wherein divers of the Inspired spoke with more Strength of Argument and Perswasion, than I am able to express, I was struck to the Heart, by the powerful Energy of the Divine Language, of those admirable Children.

One Day being at an Assembly, I had called together my self, wherein a true Servant of God one *Castanet* (who since has gloriously suffer'd Martyrdom) made an excellent Discourse, I found within my self an unaccountable Emotion, with a secret Joy and Satisfaction of the Grace of God, so that methoughts I was even in Heaven; a certain Heat seized my Breast, and created me some Oppression, which though it gave no Pain, made me fetch deep Sighs, my Body was a little overset, and in this Condition I continued more than a Quarter of an Hour, feeling little else of Agitation.

As soon as the Abbot of *Cheylar* (a notorious Persecutor) and *Meidge* the Parish Priest heard, that I frequented those Meetings, they endeavour'd to clap me up; I escaped their Hands, by my Father's giving the Abbot 20 Pistoles, and I was oblig'd to return to *Thoulouse*, but I came thence home again in July 1702, led by the same Motive as before, being resolved within my self to quit the Kingdom; when I got to my Father's, there my two Brothers *Peter* and *Anthony*, the one 18, the other 13 years of Age, had both of them receiv'd the Gift, at which I exceedingly rejoiced; before my Return, my Father speaking of sending for me, because he had a mind to communicate some Affair, my Brother *Peter* said in an Inspiration, there was no need to write for me, and I would soon be there of my self, whereof there was then no appearance, but I came a few days after it.

I prevailed with my Father, to permit me with my Brothers, to leave the Country, for the Enjoyment of that Religious Liberty, we could not have in it; but just as we were ready to depart, we were detain'd by an Inspiration of my Brother *Peter*'s, in which the Spirit said Words to this effect; *I tell thee, my Child, if ye go now, ye will fall into the Hands of your Enemies; but if ye stay sometime, those very Enemies will convoy you safely, to the Place where you would go; we obey'd*

this Intimation with all Reverence, and according to it about 2 Years and 4 Months after it, the State of Affairs obliging me to a Capitulation, our Enemies gave us a Convoy to *Geneva*; but my Father and my Brothers staid some Months after me, upon their Business, and then followed by virtue of our Treaty, with Passeport. Though till within 3 Weeks before, I had scarce ever seen the Bible, on New-Years Day, 1703. I had the Happiness to be solaced with the Heavenly Manna I found in that divine Book, our Family with some Friends being engaged for Part thereof in Prayer and Fasting; in the Evening *Peter*, one of my Brothers, had an Inspiration, and some Minutes after, I perceiv'd on a sudden a great Burning round my Heart, that spread after over all my Body; I was also a little oppress'd at the Lungs, that made me fetch deep Sighs, but I suppress'd them, what I could; some Moments after, an irresistible Force prevaile'd over me altogether, which made me cry out with Interruptions of Gulping like a Hyecop, and my Eyes poured out a Flood of Tears; I was then struck violently, with an affrighting View of my Sins, that appear'd black and dismal, and infinite in Number; I found them like a Load bearing down my Head, and the more that Weight press'd me, the more my Cries and Tears encreas'd, my Spirit was fill'd with Horror, and in this Anguish, I could neither speak nor pray; nevertheless I found withal some good and comforting Reflections, which prevented my Horror from turning into Murmuring and Despair; my God struck me, and at the same time supported; in this Condition, my Brother falling again into Inspiration, said aloud, that my own Sins occasion'd that Grief, mentioning at the same time a long List of them, and set them forth before all the Company, as if he had seen or read them in my own Heart, I could not my self have given so exact an Account of my Condition; when he had finished this
black

black Roll, (wherein nothing was forgot) and insisted chiefly on those Sins which most afflicted my Mind, I found my self somewhat eased ; a Calm succeeded, my Burden grew lighter, and I relisht with a great deal of Pleasure, the Liberty restored me, to raise my Heart and Voice up unto God ; this precious Season was improved by Supplication without ceasing to my heavenly Father, who according to his infinite Mercies spoke Peace then to my Soul, and wiped away the Tears from mine Eyes.

The Night following I slept quietly, but upon awaking, I fell into the like Agitations, that ever since have taken me with the Exstasy, interrupted often with Gulpings of the Wind-Pipe ; this hap-pen'd to me usually 2 or 3 times a Day, for 3 Weeks or a Month ensuing, and God put it into my Heart to employ that time, in Fasting and Prayer ; my Consolation augmented from Day to Day, and at length, blessed be the Name of God, I came to possess that happy Satisfaction of Mind, which is great Gain ; I was now altogether changed, the Things most delightful to me, before my Creator made my Heart anew, became distasteful and even intolerable to me ; at length, it was a new Spring of Joys to my Soul, when after a Month's silent Extasies (if they might properly be so called) it pleased God to loosen my Tongue, and put his Word into my Mouth ; as his Holy Spirit had actuated my Body, to awaken its Drowsiness, and break down my Confidence in it so it was his Pleasure to over-rule my Tongue and Lips, and make use of those my weak Organs, according to his good Will ; I will not pretend fully to express, what was my Astonishment and Joy, when felt and heard, flow through my Mouth, a Stream of holy Words, whereof my Mind was no ways the Author, and which ravished my Ears to hear it ; in the first Inspiration given me from above, when my Tongue was loosed, the Spirit said to me the
Word

Words, I assure thee, my Child, I have ordained thee to my Glory from thy Mother's Womb ; Words so comfortable, they will continue graven on my Heart, to the last Breath of my Life ; the same Spirit of Wisdom and Grace, commanded me also to take Arms, and join my Brethren, who about 6 Months before had bravely begun to abett the Cause of God ; in Obedience to this Intimation I left my Father's House, in the Beginning of *February*, and went into the Wilderness or Desert (so the *Cevennes* are called) to list my self in a Troop of Christian Soldiers, which I had the Honour some time after to command.

In the Month of *May* 1703, the Troop of Brother *Abraham* was incorporated with that of *Castanett*, for some Operations ; *Solomon Couderc* (joint Commander with *Abraham*) one of our most excellent Preachers, and who had other great Gifts, had Order by Inspiration, to pass those 2 united Troops in review, whereof several lived according to the Fashion of this World, and others had neglected the Commandments given them ; the Spirit therefore order'd *Solomon*, to draw up this Troop into a Line (consisting of between 400 and 500 Men) and to separate those who were unworthy in it ; thus *Solomon*, under the Operation of the Spirit, and with the usual Agitations, walked with his Eyes open, intently viewing every Man, from one Rank to another, and receiv'd secret Intimations, whom he ought to reject among them ; he drew these out of the Line, and order'd them apart, to a Place assigned them ; these poor People obeyed with Tears in their Eyes, and went to the Place appointed, and flung themselves to the Ground upon the Knee ; between 60 and 70 were thus sent apart ; having a Command in the Troop, I had no Necessity of standing in the Line to pass under this scrutiny, and I thought it a Happiness to be excused the same ; for as soon as *Solomon* had Orders to do it, was in a Fright and trembled every Joint ; I was

thus

thus at a small Distance, with a good Servant of God named *Cadet Mailly*, and some others, who set our selves to Prayer; *Solomon* made, by his spiritual Direction, a moving Discourse, to those, whose good Behaviour was thus approved, and presently after, by the same Direction caused those set apart to draw near; in this Juncture, the whole Assembly burst into Tears; he then proceeded to censure the Guilty, the same over-ruling Power continuing upon him, and made unto them very urgent Exhortations; after this was done, he gave them the relieving News, that their broken Hearts were accepted of God, and they were receiv'd to his Mercy; whereon, every one returned to his Rank, with Tears of Joy, then *Solomon* concluded with an admirable Prayer.

It is already recited, how much this awful and solemn proceeding affected me; whilst it was doing I lay prostrate before God, to implore Mercy, that I might not be of the Number of those unhappy Men rejected; just when *Solomon* came to an end of his Prayer, I was seized with Ecstasy, which drew from me many Expressions, and while my Soul was under the said Apprehensions, I poured forth Tears of Blood, in great plenty; the Blood was florid, as if spun directly from the Veins, my Cloaths were stain'd with it, and the Earth likewise; these Tears came out, upon the Anguish of my Mind, and this was discernable to a great Number present, at Noon-day, near a Place called *Vernedes*.

Brother *la Valette* who had the Gift of Preaching, receiv'd an Order by Inspiration, to administer the Holy Supper; accordingly he and I, went aside from the Troop, and called a Congregation, for the first Lord's-day of that Month; as the time drew near, poor *la Valette* became mighty fearful, and said to me, Alas, my God, What am I? I know not how to undertake a Thing so much above my Condition, I am unworthy and incapable to do it? while he was thus perplexed,

plexed, the Spirit came upon me, and a strong Inspiration discover'd all his Thoughtfulness, and made me say, *that his Servant who was too fearful ought to acquiesce in his Will, and his People should be comforted thereby*; after this second Warning, we applyed ourselves to execute the said Appointment; as neither of us had ever seen that Solemnity performed, we advised with the most ancient of our Troop, who also supplied the Office of Elders in our little military Church; Brother *la Valette*, in the Quality of a Minister extraordinary authorized, presented the Bread and Wine to the People, and I presented the Cup to him; we had a great Number of Communicants; how glorious a Sight was it! to observe so many poor Christians (famish'd for want of the heavenly Food) coming to the Lord's Table, with devout Looks, water'd with Tears of Contrition and Joy both; we had several excellent Sermons, before and after the Communion, and therein God put into the Mouths of his Servants, many admirable Things upon that Subject; no Word of their Discourses (I believe) was lost, and God disposed the Soile of our Hearts, at the same time that his Word was sown among us; after the Evening Sermon performed by Brother *Moulines*, I had an Inspiration, wherein were these Words, *I say unto thee, my Child, I assure thee, there is Joy among the Angels in Heaven, for this Day's Work of yours.*

From that very time we continued, to give the Holy Supper of the Lord, in the Assemblies 2 successive Lord's-days every Quarter; Brother *Abraham* on that occasion performed the Functions singularly well, he was order'd by the Spirit, to stand near the Table with his Face to the Congregation, and admonish those who approached it without sufficient Preparation (as he should receive Hints of them) this he did by exhorting them to retire to their Prayers, and then return to participate the Comfort they sought; as his Words were address'd to them with Meekness and brotherly

brotherly Love, they were entertained with Humility, as an Encitement and Help to the Devotion of those good People; they, the Admonished, turned back with Eyes full of Tears, went away to cast themselves down before the Lord, and with unutterable Groans to supplicate his Grace, that was accordingly granted; then they came again rejoycing, and did receive.

Being in the Village of *Ferrieres* near *Barr*, about May 1703, I was seized with the Spirit at Noon, and therein I saw a Vision; and among other things, I remember these Words came from me, *I assure thee, my Child, there is a Man now gone to one of thy Enemies Houses, and is discoursing with him to seize thee, that Man lives towards thy left-hand, he will be early at the Assembly to morrow morning, and I will make him known to thee*; the Spirit immediately represented that Person walking with Mr. *Campredon*, Deputy of the Intendant of *Barr*, as if I had been in the same Room with them; I saw them, and heard every Word they said, as may well be imagined, since I was with them in the same Chamber; I saw also *Campredon's* Wife coming to and fro into the same Room, and sometimes putting a Word into the Discourse; *Campredon* asked the Countryman touching me and *la Valette*, our Minister and chief Preacher, saying, if we two could be secured, it would be one good means to restore Tranquillity to that Country; the Deputy told him also, the Intendant will surely be thy Friend, and be satisfied *Mareschal Montrevel* will plentifully requite thee for such a Service, and for my Part, says he, I'll give thee ten Crowns upon the Nail, and for the Suit thou hast in our Court, it is safe and shall go well; the Countryman was content with all this, and said he would go to the Meeting to morrow Morning, and when it was over, he would dogg *Valette* and me to the Place of our Stay, and then would come and tell the same to *Campredon*, that he might take a Course to seize us.

When my Inspiration was over, I acquainted *Valette* what I had seen (which struck my Imagination so strongly that I remember it still, as if it were but yesterday) I described to him the Peasant, his Height, Age, Countenance, Cloaths, by which Description he came to be discover'd; next Day the Assembly was at *Aubaret* a League from *Barr*, while a Psalm was singing, I was struck with the Extacy and cried out aloud, that the Man who came to betray us entered just then into the Assembly, the Spirit repeated from my Mouth the whole Intercourse between *Campredon* and him; as soon as I returned to my natural Condition, my Eyes fixed upon the Spy, whom I knew by the precedent Vision; whilst the Account of him was relating, the Man turned so pale, that the Standers by suspected him; as there was no Order by the Inspiration for his Commitment, I purposed when the Meeting broke up to reprove him, and give him some Exhortations, but other Matters intervening, the Man got away, for we searched after him in vain; Brother *la Valette*, and I, employed 2 Persons who took notice of and knew him, to go reprimand and exhort him, they did so, he confessed the Transaction clearly between *Campredon* and him, but withal said, that notwithstanding his Promises to the Deputy, he never intended to put them in Execution, and indeed that was never positively declared by the Inspiration.

As soon as the Enemy understood, that I was gone from my Father's and had joined the *Camisars* (as they called them) they kept a watchful Eye upon the Family, and there was Reason enough, for my Father and Brothers came often among us to bring us Provision, Cloaths, Powder, and other Necessaries; but the Holy Spirit visiting my Brothers very often, directed them in all, and watched over their House; there being a Garrison in the Town, none could go forth, without meeting some Century or Corps de Garde, who commonly searched them; if Corre-
spondence

spondence with us was discover'd, it cost the Life, but by an especial Providence of God, none of our Family was ever taken in it; when they intended to come to our Troop, or to be present at our Religious Assemblies, their Way was constantly to consult the Spirit of God, who in his Mercy entertained so sweet a Communication with them, by the Inspiration of my Brothers, that as they never undertook any thing without reverential seeking his Direction, so they never failed of a favourable Answer; Come, Children, used my Father to say to my Brothers (or to one of them) let us go to God, to enquire of his Will in this Matter, immediately they fell upon their Knees, and the extraordinary Operation of the Spirit seized them forthwith, and the Words then spoken were their infallible Oracles; as soon as the Inspiration had assured them, there was no Danger, they undertook every thing without Fear; this happen'd a hundred times, but I will relate one memorable Instance for all.

After my second Brother *Peter* had taken Arms also, by the Command of his Inspiration, my Father grew more obnoxious to the Persecutors, and as they had violent Suspicions of him, they took a Resolution to put him to Death, without the Form of Trial; one *Campredon* a Subdelegate of the Intendant *Basville*, was perswaded or pretended to be, that my Father had conspired with us, to surprize and betray the Garrison of *Barre*, being about 400 Men; he suggested also many other Things, and in a Word resolved, my Father should be shot to Death; at that time, the infamous *Julien* of *Orange*, called the Apostate, came into the upper *Cevennes*, with another Wretch like himself named *Viala*, a Subdelegate too; these two Wretches (by the Way) with Fire and Sword destroyed 45 Parishes of Protestants; *Campredon* acquainted *Julien* with his Design to put my Father to Death, with a poor Countryman who stood

condemn'd for some Service done the *Camisars* ; some Friends of ours getting a Hint of the Design, went to my Father, and told him, he had not a Minute to lose, for if he did not fly, he was a dead Man, but my Father had an Adviser more than they knew of ; immediately, without any further Concern, he called my third Brother, who heard the sad News, come *Anthony* (says he) my Child, let us go to Prayers together, to beg God's Assistance, and he'll direct us what to do ; when this was done, my Brother soon fell under the extatick Operations of the Spirit, and in the midst of his Agitations, said these Words, *Take Courage, my Child, thy Father, I say, has nothing to fear, nor any one of his Family, I tell thee, I have raised up one, even of his Enemies, to solicit in his Favour, and he shall prevail* ; upon this happy Answer, my Father, strong in Faith, without the least Concern, staid at home as before ; but Mr. *Doise* who commanded the Garrison, hearing the Report also of *Campredon's* Design, went away to find *Julien*, and represented to him that the Town would be lost, if *Marion* was put to Death ; for besides that he is an honest Man and useful among his Neighbours, you may be sure, says he to *Julien*, if this Man be put to Death, his 2 Sons who are now in Arms, and one of them a Leader, will never rest till they have taken Revenge for it, they'll get together the Troops of *Rowland* and others, that scour hereabouts, and will plunder the Village, for my part, says *Doise*, I'll certainly leave the Place and Garrison, if that be ; this Remonstrance affected *Julien*, he resolved therefore only to terrify my Father ; when the Soldiers took him out of his House, and carried him through the Town, his Friends lamenting bid him the last Farewel ; but he, full of Assurance, and with a Countenance serene, fear'd nothing even then ; *Julien* according to his manner ranted him, and after the Reprimand, said, he owed his Life to Mr. *Doise* ; my Father was detained by

Julien

Julien to see the Death of the poor Peasant near *Fleur ac*, who endured Martyrdom with Patience and Courage, for giving us some Assistance; I was not an Eye-Witness of these things, but having had them from my Father and Brother (who are now at *Lausanne*) I may be confident of the Truth of them.

One Evening being at my Father's at *Barre*, with the Family and some others, my Brother *Anthony* had his Inspiration, he spake urgently against Unbelief and Covetousness, denouncing severe Judgments of God, upon the Guilty; we had Reason to think, there was in it a particular Aim upon a Woman in the Company, who thought so herself, and in the Consequence she made a happy Improvement of this holy Advertisement; the Lad had an extraordinary Vehemence upon him, and the Spirit said to this effect, to the best of my Remembrance, *I command thee, my Child, for the better convincing those now present, that 'tis I do speak to thee, strike thy Breast with the Point of a Knife, fear not, I will not suffer it to hurt thee; My Brother hereon called for 2 Knives, they gave him one that was large and pointed, he took it in his Right Hand, and struck the Point of it several times with great force upon his Breast and Stomach, so that we heard the Noise of the Knife, as if it had struck upon a Board, or Iron; but his Cloaths were not pierced; all those present with my self fell into Tears.*

Upon *Easter-Day 1704*, after we had receiv'd the Holy Supper, Brother *Abraham Mazel* fell into a great Extasie, and among other things, the Spirit made him say, were these Words, *I say to thee, my Child, one of the Chief of thy Brethren here present, who has receiv'd the Gift of Preaching my Word, shall be slain by the Hand of his Enemies; Abraham*, when he came to himself, look'd about the Company intently upon those who had the Gift of Exhortation, and at length fixing upon Brother *Mgulins*, who commanded a small Troop,

Troop, and had an admirable Talent, said to him, *Brother, prepare thy self, 'tis to thee God directs this Warning.* (*Abraham* spoke thus by a secret Impulse, such as he had often shew'd on other Occasions.) *Moulins* receiv'd the Message from God with an observable Resignation, and no doubt made use of it to himself like a good Christian, as he was: On the 15th or 16th of *May* following, he was slain by a Musket-Ball in a Battle.

I am satisfied, that as God suppress'd when he pleas'd the Power of Flames, and did other like Miracles among us; so he damp'd the Force of Musket-Balls that they sometimes dropt harmless, and as rebounding from them, whom God would be a Shield to; one of our Soldiers shew'd me his Coat, pierced with 3 Bullets, every one 2 Fingers Breadth from the other, against the Small of his Back, and assured me he took the 3 Musket-Bullets, being enter'd between his Shirt and Skin; one of my Intimates the *Cadet la F---* receiv'd a Musket-Ball, shot from a Window down upon him (being under it) which went through the Crown of his Hat, and he took it between the Hat and his Hair, without any Hurt; those among us, who just before an Engagement, or on other Occasions, were told by the Inspirations, they had nothing to fear, which was frequent, never were slain or wounded, that I could learn; in a little time after I took Arms, the Spirit assured me, I should be protected in the Hazards of Death, and should see the End of that War.

Upon a *Thursday* that we had summon'd the People together, to seek God by Prayer, in the Beginning of *October 1703*, being the Time that *Mareschal Montrevell* was come up into the Higher *Cevennes*, with 5 or 6000 Men, to burn the Country; one of those who preach'd in that Assembly, named *la Veille*, had an Inspiration, that *Montrevell* should not burn the *Cevennes*, as his Purpose was then to do, but should be forced

forced to leave that Country within 3 Days at farthest, in greater haste than he came thither; which proved true, for on the Lord's Day next in the Morning, Mr. Montrevell receiv'd Expresses from the Governour of *Cette* (a Sea-Port) and others, which pray'd him to come away with all speed. I saw some of those Letters my self, that were intercepted by some of our Troop, going to *Montrevell*, alledging, that 2 *English* Men of War of such a Size had made Signal of Landing, and alarm'd the whole Coast. An Hour before he receiv'd this News, he had sent out Detachments to destroy the Houses all round, but immediately with great Precipitation he recall'd them, and his Troops march'd off with Arms and Baggage, Night and Day continuing their March to the Sea-Coast; we afterwards understood those 2 Vessels were detach'd from the Fleet under Admiral *Shovel*, and were commanded by one Capt. *Harris*.

When I had been some time at *Geneva*, whither I was conducted by the Articles of my first Capitulation, Mr. *Flotard*, Agent of----- who had Orders to support the *Sevennois*, propos'd to *la Valette*, *Fidel*, and my self, to return to the Aid of our Brethren, still in Arms; my Capitulation was no Hindrance, because it was a forced Treaty, the Articles whereof were not duly observ'd and fulfill'd by the King's Forces; but was determin'd to that Design by an Inspiration from above, which commanded me positively to go thither without Fear.

A Fortnight after I arriv'd in the Country, I met near *St. Jan d'Gardonenque* a Company of our Brethren, one of whom named *Daniel* recited to me several Projects, concerted between Mr. F---- and I, at *Yvon* in the Country of *Vaud*, relating to the Succours that were propos'd to be sent to the *Sevennes*; Brother *Daniel* inform'd me, he was acquainted with those matters, by an Inspiration he was under, in a numerous Audience, several of whom were present when he

he told me this, and they affirm'd the same, and that they heard from the said Inspiration, our Consultations and Design would come to nought ; he gave me a minute and exact Relation of the Particulars of our Treaty, and of what pass'd in secret between Mr. F--- and I.

It would require a large Volume, to relate all the Wonders God wrought by the means of the Inspirations, which of his good Pleasure were given us ; I protest before him, that generally speaking, they were our Laws and Guides ; and in truth, when we met with Disgraces, it was either for not punctually observing their Orders, or when an Enterprize was undertaken without them.

It was by Inspiration that we forsook our Parents and Relations, and whatever was dearest to us in the World, to follow Jesus Christ, and to make War against the Devil and his Followers ; this it was that gave to the Inspired, a Zeal for God and undefiled Religion, a Hatred of Idolatry and all Wickedness of Life ; this was the Source of that Union, Charity, and Brotherly Love, which reign'd among us ; this created a Contempt of the Age's Vaniry, and of filthy Lucre, for by that Spirit we were forbid all Plundering, and the Soldiers reduced to Ashes the Temples of Idolatry, with their Treasures of Gold and Silver, rather than take to our Profit what was under Interdict (as the Goods of the *Canaanites* of old) we can appeal to our Enemies to verifie, that no Promises of Worldly Advantage, however great, could ever tempt us.

It was only by the Inspirations, and their repeated Orders, that we began the War for the Enjoyment of our holy Religion ; a small Number of simple young People, without Education, and without Experience, how could they have done so many great Things, without Help from Above ; we had neither Power nor Counsel, but the Inspirations were all our

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Refuge and Support; they alone chose our Officers and Commanders, and by them did they steer; they taught us the Discipline of War; they instructed us to bear the first Fire of the Enemy upon our Knees, and to make our Attacks upon them with a loud Chant of Psalms, for Terror; they changed our fearful Temper into that of Lions, and made us perform gloriously; and from them it was, that when any of our Brethren fell in Battle, or suffered Martyrdom, we lamented not; our Inspirations forbid us Lamentation, except for our Sins, and the Desolations of *Jerusalem*; I am not ashamed to say on this Head, that when God took my Mother to his endless Mercy, the Inspiration commanded me to wipe off my Tears, and assured me she rested in his Bosom.

Our Inspirations enabled us, we who were Weakness it self! to give a powerful Check to an Army of above 20000 Men of chosen Troops, by which Means a Diversion was made of the Kingdom's Strength against the Foreign Confederates, even in that Place wherein Providence appointed, he, the *Pharaoh* of our Age, should receive the first Wound of his Death.

These blessed Inspirations drew into the Bosom of the true Christian Church, many perseveringly faithful Profelytes, from being Worshippers of the Beast; these did excite Preachers and Teachers among us, and made them in abundance pour out Words to others, that were the solid Nourishment of Souls.

These did expel Sorrow from our Hearts, in the midst of Dangers from the Enemy, as also when Hunger and Cold oppress'd us in the Caves and Desarts; the most heavy Cross we bore, was a light Burthen, because the intimate Communion the gracious God vouchsafed us, afforded Relief and Comfort; this was both our Safety and Happiness; our Inspirations instructed us to deliver our Brethren out of Prison, to know and convict Traitors, to shun Ambushes,

bushes, to discover Plots, and to strike down Persecutors.

As these holy Inspirations, led us to Victory over our Enemies in the Field, much more gloriously did they enable our Martyrs to triumph over them on the Scaffolds; there it was that the Power of the Almighty did great Things; that was the dreadful Furnace, wherein the Truth and Faithfulness of the Saints inspired were tried indeed; the admirable Words of Consolation, and the triumphing Songs of a great Number of those thrice happy Martyrs, whilst their Bones were breaking on the Wheel, and the Flames were devouring their Flesh, were doubtless a considerable Testimony, that their Inspirations proceeded of the Author of every perfecting Gift.

These are, in fine, those Heavenly Gifts of Grace, which make us always, and in every Place bless them who hate us without a Cause, at the same time that we deplore their Blindness; our Brethren, who formerly used to pray for us (become now more cruel and unjust than our Enemies) do reproach and speak evil of us; but our Inspirations yield a Comfort, and make us desire they should turn and live.

I must not omit another undoubted Proof, of the Holiness of the Inspirations, wherewith it has pleased God to honour us, which is, that the Events have always answer'd the Predictions; Times without number, many Things have been distinctly revealed to us, with Circumstances very particular, and at the same time Orders given us to execute them, all which came to pass exactly, and every thing was fulfilled, according to the true Fore-Advice, given us from Heaven of it.

To God only be Glory and Praise for ever. *Amen.*

On the 4th of Nov. 1706, in the Evening, I had an Order by a private Inspiration, to begin a Fast of 3 Days, to begin on the following; I judg'd this to mean only

Abstinence from Nourishment, every Day until Night, for 3 succeeding Days; according on the 5th I eat nothing till 8 at Night; but on the 6th in the Morning, being at my Prayers, I was again in the Spirit, and commanded to abstain wholly from Eating and Drinking, for thrice 24 Hours entirely, without Intermission; the same Day therefore I began a total Abstinence, unto the 8th of *November* at Night; during those 3 Days, I was Morning and Evening at the Publick Worship, in several *French* Churches of this City; and out of the Times of my private retired Meditations and Prayers, I did as usually, without finding any the least Desire to eat or drink in all that time, and in the same while I found no Alteration of Health, or any Weakness; on the 8th at Night, my Fast being compleated, I eat a Supper as usual.

By another Order of the Spirit, I fasted in like manner on the 23d, and 24th, and 25th of the same Month; on the 25th in the Evening, before eating, I had an Inspiration, that commanded to begin another 3 Days Fast on the Morrow Morning; I eat moderately the same Evening, and observ'd punctually the Command given me; during the said 6 Days Fasting and Abstinence entire, except one Meal on the 3d at Night, I found no Desire to eat or drink, nor could I perceive any Want thereof; every Day of those 6, except the 23d, I had my Inspirations, and Agitations of Body as strong at least as they used to be; on the 28th, being the last Day of the 6, I had 3 distinct Inspirations, a thing which I remember not, that it ever before happen'd to me; I ought to remark here, that these Fasts were to precede some extraordinary Matters, which are mention'd in another Place; at the End of them, on the 28th, I was in the Inspiration advised, that I must fast again for 3 Days more, the Time whereof should be assign'd me; which accordingly happen'd on the 10th, 11th and 12th of the ensuing Month, and I obey'd as before.

Many People having enquired of me, the Reasons why I came into *England*, and what led me to it, for the Satisfaction of such, I here give them an Account; though methinks the Question is somewhat more than ordinary, for the Askers of it know, that I am a *French* Protestant, escaped out of the same great Tribulation, which 3 or 400000 of my Brethren have fled from *France*, to seek a Shelter from, in Foreign Countries; therefore I think the Question is obviously answer'd. *England* is an Isle blessed with Liberty and great Plenty; no wonder then that poor persecuted People come to comfort themselves in so safe a Refuge; and in so great a Multitude of our Countrymen, it is supposable that some Friends or Kindred of mine might invite me hither; but since a more particular and positive Account is required of me, I add as followeth.

Abraham Mazel, Atgier la Valette, David David, Durand Fage, and my self, with several others, got to *Geneva*, about the End of *August* 1705, in Consequence of my second Capitulation, and particular Agreements of some in our Company; 2 Days after our Arrival there, I went to my Father at *Lausanne*, who left *France* by my first Capitulation; continuing with him 10 or 11 Months, it pleased God by several repeated Inspirations to signify his Pleasure, that I should go for *England*; that being so clearly declared to me, that I could not mistake, or understand it otherwise; just at that time, some of my Acquaintance were disposed to the same Journey, and in obeying the Orders of Inspiration, I was glad of their Company; accordingly I left *Lausanne* the 23d of *July* 1706, and arrived at *London* the 16th of *September* following; God knows I herein speak Truth, without any Equivocation or mental Reservation whatsoever.

Abraham Mazel, my faithful Companion in Labours, has several times related to me some remarkable and publick Occurrences, whereof in part I was my self Witness, and 'tis reasonable enough to make mention of them, since he the chief Witness is now at *Lausanne*, whence it is easie to have them from himself; I dare undertake and promise to obtain his Testimonial thereof, and have it forthcoming to any Persons that shall desire to see it; thus then speaks *Abraham Mazel* of himself all that here followeth.

A little before I receiv'd positive and repeated Commands from the Spirit, to take up Arms; I dream'd, that I saw in a Garden great black Oxen, very fat, that browsed upon the Plants in the Garden; one bad me drive away those Cattle, but I refused to do it; however, the same Person, being urgent with me to do so, I drove them out; I receiv'd an Inspiration soon after, which said, that the Garden was an Emblem of the Church; that the great black Oxen were the Priests, who laid it waste, and that I should have a Call to drive away that sort of Cattle; few Days afterwards, the Spirit gave me notice to prepare, to take up Arms in God's Cause, this Inspiration was follow'd by some of the like Tendency; and as I spoke in my Extasies pretty loud, some were offended with that unaccountable Order, by reason of my vile Contemptibleness; others without contradicting, lift up their Eyes (in Admiration) to Heaven; in these repeated Warnings, the Order was only general; *Peter Esprit* and *Salomon Couderck*, who were Persons distinguish'd for their supernatural Gifts, (sealing the same after in the Flames) had Inspirations also to the same Effect, and some others; at length on the 21st of July 1702, being a Lord's Day, we were met together for Divine Worship (*Isaac Soulages*, *David Massaurie*, and some others) near the Mountain of *Lausere*; I was then taken with the Extasie and violent Agitation, and was commanded in it to take Arms forth-

with

with without delay, and go to deliver our Brethren; who by the Persecutors were imprison'd at *Pont de Mont-verd* (they were in the Castle or Mansion-house of Mr. *Dandry*, where lived then the Abbot of *Chaylar*) I ought to confess I was exceedingly surprized with the former Advertisements, as well as others, for who was I? even less than nothing in all human appearance; but the Apostle says, God sometimes chules the weak things of the World to confound the strong; and things that are not, to bring to nought the mighty ones: but when the Order to obey forthwith was given, without wavering I apply'd my self to put it in Execution. Those who had receiv'd the same Directions from the Spirit, put their Hands to the Work, *Esprit*, *Salomon*, *Soulages*, *Maxaurie*, and some few more, in great haste went one this way, another that, to seek our Assistants; we appointed to rendezvouz the next day at Night, and met accordingly at the Place appointed, in all about 40 Men; we had no other Arms than a few Swords, some Forks, and old Halberds, and perhaps 20 Guns or Pistols; but the God of Arms was our Strength. We went all to Prayers, some were order'd by the Spirit, to enter the Village of *Pont-Mont-verd*, after it was dark, and singing of Psalms, to go direct to the Castle and deliver the Prisoners our Brethren. Several Circumstances I omit, as too long; but in spite of all the Injuries and Oppositions of the Abbot of *Chaylar* (the Murderer of many poor Innocents) we rescued the Prisoners, of whom *Massip* of *Cannes* was one, who is at present with us here at *Lausanne*; we found him so fetter'd, his Legs chained in that manner, that he could neither lie down nor rise up. After this was executed, we (by Order) asked to speak with the Abbot, but he fired at us, having some Soldiers with him besides those of his Family; his Resistance signified little, the Castle was reduced to Ashes after a miraculous manner; the Man of Blood

attempting to save himself, flung himself from a great height, and by a Stroke of Divine Vengeance, put an end to his own Serpentine Life.

Being Conquerors by the Power of God, they passed the remaining Night in Praises and Acknowledgments, for the Success he had given to the first Enterprize of his Servants; and at Break of Day, we retired with Songs and Hosannahs, to the Mountains, we left the Day before.

The Report of this first Exploit was no sooner spread, than the Troop encreased in few days, and others were formed after its Example, in divers parts of the Countrey; all of them approved and directed by the concurrent Inspirations it pleased God to send us.

Upon this Occasion observe, that the number in Arms of the Camisars, was never so great as the World imagined; I scarce believe that our Troops altogether, ever at once amounted to 2000 Men; and many among them had no other Arms than Clubs and Stones. Thus when Mr. C. Author of the History of the last Revolutions in the Principality of Orange, concludes his Reflections, That we must necessarily be in very considerable Number. He argues indeed rationally, but he wanted Information of the matter of Fact; and he seems to over-look the Clew of the whole Mystery. Our Enemies were indeed in great Number, and we but an Handful of weak People: On their side were Forts, Horse, Carriages, Gold, Arms, Discipline, &c. but we in the want of these, had the Lord of Hosts for us; be it known unto all the World, God himself, his mighty-Arm and Counsel wrought those Operations which human Reason cannot comprehend; it were also to be wish'd, the Author fore-mentioned had had more particular Informations of the manner how the War in the Cevennes began, whereof the Account above is the very Truth.

One Halmede an honest Countryman, in the beginning of the Year 1702, had a Son aged 12 or 13, who

who receiv'd the Gift; *Halmede* fearing Persecution, went to the Curate and told him, Sir, my Son prophesies, I acquaint you with it, do not come and ruin me for that. Oh! says the Curate, I have studied the Case; keep your Son short of Victuals, and you'll find it a good Remedy. The Father took his Advice, but the Lad did as before, which *Halmede* informed the Curate of: Well, said the latter, do one thing more; when the Lad falls again into the Agitations which introduce those Harangues, bestow upon him a little cudgelling, if the same be a Cheat, you'll presently find it out. The Father went home and followed the second Receipt; but though that interrupted sometimes the Operation, it was the good Pleasure of God, he was visited with Inspiration oftner than before; and the Father must have kill'd him outright, to cure him that way. *And here, sure, it is fit to examine, whether Jeremiah, or any of the ancient Prophets, whether St. Peter or St. John ever underwent such Trials to discover if their Exstacies were Impostures; because there may be some who advise Acts of Violence, for a Proof of the Pretenders to Inspiration, as Fasting, Bastinadoes, flinging Water upon them, rubbing with Spirits, and the like.*

Well; the Curate was much surprized when the Fellow told him that the Exercise of the Club did not fright away the Spirit; and he then judged that the Boy was bewitched, and so bethought himself of Charms. He advised then the Father to tie about the Neck of the Child a Serpent's Skin (common enough in our Countrey) whenever he fell into the Prophetick Raptures. *Halmede* obeyed the third time, and having provided one, upon the first opportunity drew near to put it on; but at the same very moment the Boy fell into violent Agonies, raised his Voice aloud, and began to reprove the Father before a great many People; the Spirit related all that had passed between *Halmede* and the Curate, threatening many
Curses

Curſes upon all obdurate Provokers, after a moſt dreadful manner: The Father, as if ſtruck with Thunder, burſt into relenting Tears; and it pleaſed God in few days after, he himſelf had the Gifts of Exhortation and Prediction.

This Convert of a *Saul*, was a diligent Labourer in the Lord's Work; when God had poured his Graces upon him, he gave himſelf wholly to convert and ſtrengthen others, and therein toiling Night and Day, found great Succeſs. Brother *Elias Marion* knew him very well. When the ſaid *Marion* had capitulated the ſecond time for me (by my Order) as well as himſelf, the Enemy who looked upon *Halmede* for a dangerous Fellow likely to rekindle the Flame they thought to be near extinct, forced him to take a Paſſport for *Geneva*, and conducted him thither with his Wife and 5 or 6 Children, giving him Liberty to diſpoſe of what Goods he had. *Halmede* lived at *St. Paul la Coſte* near *Gardonennes*, and he lives at preſent at *Eſtorvy* near *Morges*, in the Country of *Vaud*, a Man of Repute.

A certain Perſon, formerly an Elder in one of our Churches, took a Bribe to betray Brother *Salomon Couderc*, and draw him with his Troop into an Ambuſh; that Elder liſting himſelf with *Salomon*, inſinuated much with the Troop by his Faculty of ſinging Pſalms, *Salomon* took him into a particular Friendſhip, and things wrought favourably for the Traitor, becauſe the Troop drew near *Alex*, through his Artifice. During theſe Occurrences, I was at 5 or 6 Leagues diſtance, and had Advice by Inſpiration, that Brother *Salomon* was beſet by a falſe Brother, who laid Snares for him; and the Spirit commanded me to go immediately and give *Salomon* notice of it. As ſoon as I got thither, an Ecſtacy beſet me before the Traitor, and charged him with conſpiring with the Governour of *Alex*. This Miſcreant trembling and under Confuſion, owned at length the Fact charged upon him. Why

Salomon who had Inspirations, was not himself directly advised of it, let them that ask, enquire of God a Reason of his Counsels.

About three Months after Brother *Elias Marion* had articulated for me, I was undetermined to leave the Country, and carrying Pistols always with me, I was seized by the Miquelets, and being under Examination, I confessed my self the first Mover of the late Insurrection in the *Cevennes*, in Obedience to my Inspirations. My Judges flouted me, and said, I had performed noble Exploits, but must now prepare to suffer Death for them : but my Inspirations having assured me I should escape, I had no reason to fear them, and through the marvellous Providence of God, Lieutenant General *la Lande* (for Reasons needless to relate) wrote to Court in my behalf, and the Curate of *St. Martin de Cordonnas* (whose Life I had once saved) bestirred himself for me ; by the means of these two, my Sentence was no more than perpetual Imprisonment in the famous Tower of *Constance*.

Few days after I went into that fatal Place, I had assurance by Inspiration, I should get out of it ; we were 33 Prisoners altogether on an upper Story, 100 Foot from the Earth without ; there was high Walls to get over, a large deep Moat to pass, and Centinels to scape ; we all agreed, and after six or seven Months Labour, broke a Hole without Instruments through the Wall ; after all, Seventeen of the Prisoners wanted Courage to venture out, but the rest went along with me, who indeed laid the Design.

The Duke of *Berwick* hearing this Adventure, for Reasons best known to himself, gave out in publick, that my Crimes should all be forgiven, if I would go out of the Kingdom ; at the same time hearing that *E. Marion* was at *Montpellier*, preparing to go to *Geneva* the second time, I accepted the Amnesty, and went with him, under the same Convoy ; and here in *Switzerland* I live in Peace among several of my Brother

Camis-

Camisars, being frequently blessed with the holy extratick Visitations of God's Spirit; constantly waiting and firmly expecting, the fulfilling his infallible Promises, in a more flourishing and glorious State of his Church on Earth.

Mr. DE CALADON of Aulaf in the Upper Cevennes, declared at London the of December 1706, as followeth.

I Saw at several Places in the *Cevennes*, especially at the Religious Meetings, many of those who were reputed to be inspired, a Matter I do not pretend to determine; these People had certain Fits, which made them drop down, and during that had Shakings of the Head, Breast, and sometimes all over them, that were very surprizing; there was not only different Degrees of those Emotions, but Variety too; after some short Agitations, they used to speak, some with Interruptions and Snatches of the Breath, others evenly with Facility, and Fervour; their Discourses were generally of Repentance, and several Sorts of Prediction; the People commonly heard the Sermons of the Inspired (as they called them) with so implicit a Faith, that they blindly and without any Deviation obey'd them; I have heard here Reports, of our sending some Troops to their Assistance; if so, certainly they ought to have been Prophets, for to my Knowledge, that People (if they had been all Cæsars) would never regard them, unless distinguish'd by Inspiration; for that Gift alone made their Commanders, and a steady Confidence in their Revelations, gave to a Party of Shepherds (armed with Slings, Forks, and Psalms) the Audacity, to attack and put to the Rout, good Regiments under Discipline.

I met one Day a Body of these *Camisars*, like a Flock of Sheep in a Plain, who either slept or sung up and down as in full Security, without Sentinels or Guards; I said to some of them, 'twas a Wonder to see them in that Posture, when the Enemy lay round them and at hand in great Number; they answer'd me coolly, *God was their Guard, they needed no Centuries, when he that keepesth Israel had forbid it, and they could trust his Protection.*

Though the Conduct of their War and Discipline, and every thing was managed after a Method unusual, yet they commonly used Centinels; but they said, the Spirit or Angel who commanded them in God's Behalf, was pleas'd sometimes to try their Faith, and make them know, that his Ways were different from the Councils of Humane Prudence.

The Troop I met in this careless Posture, was commanded by a Countryman, one *Abraham Mazel*, the first Leader by Inspiration of the Insurrection, in the *Cevennes*; he is a Fellow well enough made and turned for one of his Occupation and Rank, but to manage a War with the King, and play a Game much more difficult than that formerly of the Duke of *Rohan*, I am easie enough to believe he needed Inspiration.

Among the several Persons I saw in the Fits (I know not what to call it) none more surprized me, than the Instance of a poor Changeling, a clownish Wench of about 40, who lived some Years a Servant in a Friend's House of mine; I believe our Mountains never brought forth, a Creature more stupid and silly; the Truth of it is, when I heard that even she was grown a marvellous good Preacher, I could not believe it; I could never bear it into my Head, that she was able to put together 4 Words of *French*; nay, I think I could have sworn it; much less that she could speak to a Congregation; nevertheless, these Eyes are Witness, she utter'd Exhortations several times really excellent; this very *Balaam's Ass*, had a golden

golden Tongue, when the Heavenly Influence made her speak ; the finest Orator never drew Attention more, or better moved the Auditory than she ; her Mouth gave out a Stream of Eloquence ; it was indeed a Prodigy, I forbear to aggravate ; another Thing very singular was, that this Prophetess preached often, and did in a sort command her Enthusiasms, for she had them upon her Supplications ; there was much following her, and she as readily displayed her Treasures, saying that the Talent was not given to wrap up in a Napkin ; as soon therefore as People were met together, to hear her Exhortations, she applyed her self to accord it, and the only Secret she had to answer their Desires, was fervent Prayer, for the Communication of that admirable Power, which enabled her to so excellent Discourses ; she commonly also order'd the Singing of a Psalm, and presently became quite another Person, being transformed into a fluent Preacher ; I must confess and declare, *Abraham Mazel* and this *Jean* were two rare Persons ; the more I think of them, the more am I constrained to believe, that there was somewhat supernatural and miraculous therein.

Mr. *Elias Marion*, who is now in *London*, I knew in the *Cevennes*, before he had a Command there, and I can attest, that he was a Person of good Esteem, as really he deserv'd to be.

Extract

Extract of a Letter of Mr. de Caladon, dated from Dublin the 19th of March 1706-7, and receiv'd since the printing of the abovesaid Declaration in French.

— I Wish my Condition permitt'd me, to give you more ample and particular Satisfaction, touching the Things you desire from me; I should have abundance to relate, if the Informations of Persons of Credit were allowable to recite, but you admit only of what I my self have heard and seen; I shall be always ready to communicate both one and t'other, without adding or diminishing in the least Point.

That which made me have most Respect for the *Camisars*, and engaged me to sacrifice my Person and Goods for them, was their luminous Zeal and Piety; a Man must be perfectly blind, if he cannot see, that it was the mighty Hand of God sustained them; none ought to be surprized, with the Condition of those inspired now in *England*, as if they began but there to be so; I can testify for Mr. *Marion*, that I saw him several Times in the Extacy, in the *Cevennes*, who is likewise a worthy Man in other Respects, and was universally beloved where I knew him.

I saw a Multitude of inspired Persons of both Sexes, and of every Age, as I have often related in *London*, and in particular to Mr. ——— they were all innocent People, of whom I could never find Reason to suspect any Imposture; their Exhortations to Sanctity were pathetic, always speaking *French* during the Spirit's Operation; it ought to be observ'd, that for our Country Husbandmen to make a Discourse in *French*, is no less Difficult, than for a *Frenchman* newly arrived in *England*, to speak *English*.

Among the many in that State I saw, was that poor Woman which I have mention'd to you often, who was
stupid

stupid to the last Degree, and born in a most forlorn wild Place ; being a Servant formerly at *Aulas*, she was known to all the Inhabitants of the Hamlet, and after she had the Gift, she came and preached to ten or 12 Meetings, during a Week's Stay there ; before Speaking, she fell into a sort of Fit, Heaving of the Breast, Catchings of the Head, and Shakings all over ; these Agitations ended with Gulping of the Throat, and then she began with a Prayer ; when the Auditory was numerous, her inspired Discourse was longer, continuing then even 2 Hours together ; one's Heart must have been a very Flint, to refrain from Tears, at so moving and urgent a Sermon as hers ; she could not read, and yet quoted the Texts of Scripture, very suitable to the Subject ; this Operation of the Spirit concluded with 3 or 4 Hycops.

What I have said of this silly Creature, I may of several others in the like Circumstance ; I remember in particular a Youngwoman of *Palicrols* near *Vigan*, *de Cat* — *de la Lande*, *Mar* — *N* — of *Grimal*, *Jean G* — — of *Aulas*, *Faunet M* — of *Aulas*, all these preached, like the foresaid poor Woman, I heard them every one several times ; I heard also one *Berg* — of *Molieres*, *John Fin* — a Lad between 15 and 16 of *L* —, *Eteul* — of *Valleragues*, *Gaub* — of *Ar* —, and *la Veille* a *Camissar*, these I heard with great Satisfaction.

Some of the inspired were not comparable in their Abilities to others ; I have been in an Auditory, when 7 or 8 were struck with it altogether, crying to God for Aid with laudable Zeal ; I wish all the Criticks, who find fault with those poor Creatures, and who tax them for Cheats, had but seen what I have here related my self to have been present at.

I left the *Cevennes* in *August* 1704, soon after poor *Rolland* was kill'd ; most of the Inspired were young People and very ignorant, and those spoke ordinarily best in their Revelation ; some of them told me they could

could remember nothing said by them, in that time; others could somewhat, but very little.

*Mrs. MARY ROUVIERE of Bays in the Vivarez
(a Part of the Grand Cevennes) declared the 20th
of March 1706-7, at London as followeth.*

SOME Months after the Report, of Persons of different Age and Sex in *Dauphiny*, to whom God vouchsafed extraordinary Revelations, my Cousin P—M—who lived near *Bays*, took into his House a Boy of 8 Years old, who fled thence and had Inspirations; P—M—lodged with his Mother, who also kept a Girl of his aged 3 Years; being once at the said House, I was alone with the said Girl, and was surprized to see the Child, on a sudden lift up her Hands and Eyes to Heaven, crying out for Mercy and Grace to her Father, Mother, and other Relations she named; in that Moment she dropt into a Swoon; I ran, and catching her up, found her Body cold and stiff as a Stake; this exceedingly struck me, being mightily concern'd for that Family; but the Grandmother coming in, appeased my Fright a little, tho' her Indifference affected me too, she coolly saying she knew what it was, and the Child was not ill; at length she informed me, that the Boy abovemention'd who went away some Days before, said, this Baby would shortly receive a greater Gift than he had; I would have wrapped the Child up warm and given it a Cordial, but the Grandmother without more ado, laid it on her own Bed, and left it there pale as a Cloth and senseless as a Carcase; she pray'd me to stay that Night, and we lay in the same Bed, with the Child between us, without further Care of it; in
fine

fine I observ'd something in this Occurrence very wonderful, which made me the less solicitous.

Behold ! about Midnight the Child began a Discourse, which indeed was not long, but excellent, and so struck me that I remember it to this Moment ; *Oh, said the Infant, my God, how happy am I ! what Favour is this my Lord shews me ! Yea, Yea, I am blessed, blessed exceedingly ; I see the Heavens open, and my God discloses to me his Glory ! I will ascend up into Heaven, and reach the Hand to my Father, to my Mother (naming the other Persons also for whom she had implored Mercy) and they shall come to me into Heaven ; in that Juncture it came into my Thoughts, to ask her, why she forgot to name one of her Cousins, who was very pious ; she answer'd forthwith, she you speak of will come to Heaven without me, but those I have mention'd needed my Hand to help them thither ; after a short Pause, she cryed out again, Do you see ? Do you see there, the Dove at the Bed's Feet ? How lovely is she ? What can equal her ? She is whiter than the Snow ! Do not you see it ? No ! No ! 'tis only I that can see her.*

All this was spoken in French, and 'twas certainly the first time that Infant ever spoke that Language ; after this, she fell asleep, and was in the Morning, as usual ; few Days after, I was again at the same House, when she fell down and was seized of the Spirit, but they carried her away quickly, that none might see her, for their All lay at Stake ; but God saw good it should be otherwise, for his Work was soon manifested, and what Fruit arose thence, he knows ; for there is Joy in Heaven over one Sinner that repenteth ; this Matter broke out in such a manner, that all the Militia of Persecutors took the Field ; the whole Family were put into a Dungeon, and the House plunder'd because of the said Infant ; nothing ever affected me so much, as the Condition of these small Infants, their Preaching had another Force, than that

of learned Men ; a Brother of mine, a true Servant of God, being in Prison for the Sake of Religion only, at *Valence*, heard a Child of 6 Months old (in the same Prison, for Inspiration) turning its Mouth from the Mother's Breast, preach and exhort to Repentance.

The Inspired were generally of the Youth, and some very young had superexcellent Graces, but I knew several of advanced Age who received them also, in particular a Woman of above 55 Years old ; she is still living, and I do not name her, because she desired me not to do it ; the Divine Power was gloriously resplendent in her Gifts ; I was for 3 Months constantly with her, Night and Day, and accompanied her in the Woods to the Assemblies, and also in Prison, in the *Rapine* (a Bridewel for Protestants) and every where ; we came out of *France* together, and what I say of her, I dare certify on good Authority.

This Woman through the Temptation of many Sufferings, consented in some kind to change her Religion, after which she did nothing but weep Night and Day ; in that dismal Condition, after some Weeks had passed over her Head, being in Bed with her 2 Children, a Voice said to her aloud, *awake, my Child, pray to God, and he will direct thy Way* ; with due Concern, she ask'd the Children if they had spoken ? they answer'd no ; she fell then to her Prayers, and afterwards to sleep again ; the same Voice awaked her again, with the same or very like Words, and order'd her to sing the 116th Psalm ; I who give this Account, was in the Chamber, and heard these Voices ; she slept no more, but passed the rest of the Night in Prayer.

The Week following, an inspired Youth of *Loriot* in *Dauphiny* crossed over the *Rhosne* into our *Vivarez* ; his Name was *Gabriel Astier*, whom God distinguished a Vessel unto Honour by abundant Graces, and who has since obtained the radiant Crown of Martyrdom as likewise have his Father, Mother, Brother, &c. he

staid for sometime at the House of *Anthony Benoist* at *Bressac*, my Kinsman ; the good People of the Neighbourhood went there to hear him ; the Friend with whom I lodged, hearing of it, with an ardent Desire went with me to hear him ; when we knocked at the Court-yard-door, *Gabriel*, under the Influence of the Spirit, said, *here is one who well deserves to be let in ;* he receiv'd frequently such particular sudden Impressions, which the Company present informed us of ; when my Friend (the Woman I am giving a Relation of) entred the Room, *Gabriel* seeing her all in Tears, said in the Spirit to her, *Blessed art thou, my Sister, God will shortly vouchsafe thee a large Measure of his Gifts ;* my Friend, said she, had great Desire to hear the Word of God from his Mouth ; he replied, *I hope your Desire may be answer'd.*

About ten a clock at Night, when (after some Chapters read) we were singing a Psalm ; *Gabriel* was seiz'd, and dropt down cold and lifeless, which lasted but a few Moments ; then he began with a Prayer, and set the 42 Psalm, and afterwards preached for about an Hour, with an irresistible Efficacy convincing Sinners of their Guilt, and urgently pressing them to Amendment ; during the Sermon, a Lad named *John Cremiere*, cryed out for Mercy, and through the bitter Conviction of his Sins, tore the Hair of his Head ; the same Person soon after was endowed with excellent Gifts, and at length with that transcendent one of Martyrdom.

My Friend during the Sermon wept plentifully, and when 'twas over, was seized with a Trembling, and dropt down in a sort of Swoon ; soon after, Words were put into her Mouth (how God knows) of good *French*, with a Fluency of Expression, that could not proceed from her self ; I saw and heard that from her, which I could scarce believe my own Eyes and Ears in, so admirable were her Prayers and Sermons, under the Inspiration ; the whole Night being spent

in singing Psalms, in Prayer and Mediration, we returned home the Day following, our House being at a League and a half's Distance.

For 3 Months that I attended continually this Woman, I can relate many astonishing Things, that ensured her Inspiration, but for some Reasons, this at present shall suffice.

Mrs. MARY CHAUVIN *Widow of Mr. William Rayne, born at Lormarin in Provence, and formerly an Inhabitant of Orange, declared as followeth at London, the 15th of March 1706-7.*

IT will be nineteen Years next September, that some Youths came from the Mountains of *Dauphiny*, into our flat Country, to work at the gathering in of Fruits; we hired 2 Young Women, one of 13, the other about 18 years of Age, that very Evening they came home to our House, towards Bed-time, we were surprized to see the eldest, upon her Knees praying aloud; my Husband who was a Catholick then, came out of his Room, and I said to the Woman, 'twas well done of her to go to Prayers, but I thought she would do better to be private in it, or at least less noisy, since we lived among Papists, and might suffer for what she did; she replied, she could not help the speaking so loud, that she had receiv'd Gifts from above, which she was under a Necessity to publish among those she lived, and that we ought not to be ashamed of Praying to God; she therefore went on with praying, in an excellent manner, and so continued to do Morning and Evening while she staid with us; an extreme surprize it was, to hear Things so admirable and with a ready Utterance, from one who (they said) could not read her A B C; and as she was bashful in

all other Respects, her holy Gracefulness and Courage was another Astonishment.

One Evening, within a Week after, the Family being altogether in the same Room, I observed her leaning the Head against a Wall ; I thought she had been asleep, but of a sudden she set a Psalm ; I went to her, and though against the Grain, told her it was not convenient for her so to do, for it might work us Trouble ; her Eyes were shut, and whether she heard me or not, I cannot tell, though it was dangerous, I was well pleas'd and let her sing on ; after that, she pray'd a good while, and then for a considerable time, gave us a very pious Discourse, that affected the Hearers exceedingly ; I had for some Months before heard of Prophets risen up in *Dauphiny*, who were almost all Children or young People, I concluded this must be one of them ; this happen'd thrice to her again, during the 10 or 12 Days she was in our House ; what she said of the general Depravity of the Age, and touching the Necessity of Repentance, was so true, none could gainsay a Word ; there was no manner of Affectation in all this, and 'twas evidently a supernatural Cause made her speak, because she was bred only to keep Sheep, and during her Inspirations, she spoke with a Freedom and Fluency, abundance of fine Expressions, which were unpremeditate ; to my great Sorrow, I was forced to seek out other Helps, for our Work, and advise the 2 poor Girls to return home to *Nions*, lest they should expose themselves to Sufferings, from the Papists of our Neighbourhood ; I can never enough admire the Wise Council of God herein ; for I believe he sent that Person into my House, to dispose the Heart of my Husband to relinquish the Errors of his Religion, and come hither to *London*, to give God the Glory of it, as he did afterwards.

Extract of the solemn Declaration made and sworn to, by Messieurs John Daudy, Nicholas Facio, and Charles Portales, in the Prophetick Discourses of Mr. Elias Marion, lately printed at London.

I The underwritten *John Daudy*, I the underwritten *Nicholas Facio*, I the underwritten *Charles Portales*, do severally, and every one for himself, Swear and Protest before God, and by all that is Holy--- that notwithstanding my most exact Attention and the utmost Scrutiny, which I have continued above six Months, I am conscious of no one Thing, and have not been able to observe the least Reason, that ought to determine me to believe or suspect, that *Elias Marion* has been insincere, or that what he has pronounced in these Discourses, proceeded from any bodily Distemper, Imposture, Enthusiasm, an evil Spirit, or any Intrigue ——— that I have often expostulated, in the most urgent manner possible, with the said *Elias Marion* and his Brethren, the horrid Crime it would be to attempt or dare, of his own head to deliver, as a Person inspired, and in the Name of God, any thing, though never so Good and True, but which proceeds from himself only; but after all, I do swear, that I am fully convinced, not to say, I know of a Certainty, that it really is the Spirit or the Angel of God, who speaks by the Mouth of *Elias Marion*, in the Times of his Extacy; So God me help.

Sworn the 1st
of April, 1707.

Coram Richard Holford.

Madam

*Madam M. R. of Montpellier, related as followeth, the
3d of April, 1707.*

B E I N G at a Friend's at *Anduze*, about the end of the Year 1702. a poor Girl of 14 or 15, waiting upon me in my Chamber, was of a sudden taken with bodily Motions like to convulsive, with which she dropt down; she turned pale, her Eyes closed, her Head and Breast moving, she breathed but by Sobs and Snatchings; after a few Minutes of this Condition she spoke out distinctly and clearly, though with Interruptions and Trembling. The drift of the Discourse was to sollicite Sinners to Repentance, expressing her self in *French*, doubtless against her Custom; for in that Countrey, People of her Rank and Age speak a very corrupt Tongue, and can speak no other. I am throughly convinced, that her Agitations of Body, and dropping on the Floor, and her Discourse too, were all unaffected, and undesigned; but what was most remarkable in this Affair, and touched me at that time most, was a Revelation she uttered, which prov'd to be presently confirmed. The Spirit or Power that informed her (for I am at a loss how to express it) said to this effect, *My Child, my Child, I acquaint thee, thy Brethren at this moment are engaged with the Enemy, but I fight for them, be not troubled, I assure thee the Enemy shall be beaten.* Two or three Hours after the Noise reached *Anduze*, that the *Camisars* had routed a Detachment of the King's Troops between *Las Cours* and *Vaizenobre*, two Leagues from us; abundance of People of Sobriety and Reputation, have assured me, it was common with the Inspired, to discover the Thoughts of others, and to reveal many things which they could not be acquainted with, in a natural way. When this Girl came to her self, I asked her if she could repeat what she had said, she answer'd, No.

A Papist, one *Rouviere*, a Tenant of a Friend of mine, had three Sons, (the eldest of whom was about 17) that had all of them receiv'd Gifts different; they were put into the Gaol at *Anduze* on that account, and from thence were removed to the Citadel of *Montpellier*; according to the Justice of that Countrey, they deserv'd Death; and I know not if it be imaginable, that People should act such a Farce for their Diversion; but as their Father was a Papist, he found Friends enough to get them releas'd, and list'd in the King's Service. Sometimes the Papists themselves had the Inspiration befall them, who there-upon loudly decry'd the Mass, and ran to the Protestant Assemblies: And certainly the three Lads I here mention'd, had never been treated as Criminals, if they had prophesied by the Spirit of the Church of *Rome*.

In *October 1705*, two young Men of those they called *Camisars*, were condemn'd to be broken on the Wheel, and then burnt alive at *Montpellier*; these after their Arms and Legs had been every one broken, were cast into a Fire made near the Scaffold; the young Men, after some minutes lying in the Flames, as if the Fire had again set their Bones, and healed their Wounds, rose up and walked some distance out of the Flames, but the inhuman Soldiers with their Bayonets in the Musket-muzzles, pushed them back again into the Pile, where with Praises and Adorations they breathed out their Souls to God. I was at *Montpellier* at the very time, and a near Kinsman of mine, a Person of Credit, who was Eye-witness of the whole Tragedy, gave me the Account. The Intendant *Basville*, as cruel as he was, hearing of this unparallell'd Barbarity, openly reprov'd the Soldiers, and seem'd very angry for the forcing them back into the Fire. There would be no end of relating all the Wonders reported to have come to pass in the *Cevennes*; but as my
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Residence was in a place where the Kindred of the Inspired hid them with the same Care, as if they were guilty of Felony or Treason, I have not had the Opportunity to see much my self, of those things.

Mrs. ANN ROUVIERE of Bays in the Vivarez, a Part of the Great Cevennes, declared on the 20th of March, 1706-7. as followeth.

Living with my Grandmother about 14 Years ago, near *Bays*, she took into the House a Boy, whom his Parents kept hid up and down among their Friends, from the Jaws of the Persecutors; he continued six Months in our House, and during that time, I saw him almost every Evening fall into some Agitations of Body, attended with Sighs, and a sort of Hiccups, like others in *Dauphiny* and the *Vivarez*, who were commonly called Prophets; he had seldom very violent Agitations, but he often fell of a sudden upon the Floor, and sometimes was seemingly dead, being cold, and without the least moving; when he came out of that State, he began vehement Perswasions to Repentance, that much affected those who heard them. In those times he spoke *French*, which strangely struck me, because out of them he could speak no otherwise than the Country Jargone.

A few Months after this I saw a young Woman in the like Condition:

An Uncle of mine, who is yet living, I have heard often say, he several times saw a Child of six Months, with some Tremblings on it, speak distinctly at
R that

that time, Exhortations to Repentance. My Uncle used to say, he was dubious of the many Thousands reported to be inspired in *Dauphiny* and the *Vivarez*, but after the Child in the Extacy, he could never look upon the Case other than miraculous.

Copy of a Letter from Mr. --- dated on board the Gallies at Marseilles the 24th of February 1701-2 ; directed for Mrs. de Vebron, still living at London.

— I Know not, Madam, whether you have heard, what passes in our Country within these 7 or 8 Months ; which is, that in *Languedoc* and the *Cevennes*, a Multitude of People of every Age and Sex, are become like those poor Creatures in *Dauphiny*, who some Years ago were called Prophets ; no doubt you heard of them, for they made a great Noise ; the same thing almost is happened again ; there are Children of 9, 10, 11 Years of Age, and others, who fall of a sudden into Convulsions and Agitations of Body ; in that Condition, they perswade to Repentance, and to desert the Mass and other Things, quoting Texts of Scripture, and speaking good *French* ; but they remember nothing, after they come out of the Fit, of what they said in it ; and can give no rational Account of such their State.

Most of the People who have any Remains of Love to the Reformation, admire those pretended Prophets or Inspired (others call them Fanatics) and flock together to hear them ; some shew them no Respect, and others are at a Loss what to judge ; however the Matter stands, as well the Prophets, as their Hearers

Hearers and Abettors, are treated roughly; the Prisons are full of them, at *Monpellier*, *Alex*, *St. Hypolite*, and other Places; every Day some or other are put to Death, some are sent to the Gallies, and all this Havock does but encrease their Number; Persons come from that side of the Country, tell me, that within this Fortnight past, 4 Men and 4 Women were hanged at *Pont-de Mont-verd* near *Florac*, on that Account; that Place I hear, is to be quite demolish'd, but probably that Execution will be superceeded, when 2 Troops of Dragoons, who have quarter'd there a good while at Discretion, have drawn good Sums from the Inhabitants; *Florac* was lately fined 800 Livres, for an Assembly of them in that Neighbourhood.

NOTE. This Letter was written from Intelligence receiv'd of Papists.

Copy of a Letter of the Marquiss of Payfieux, Ambassador of France in Switzerland, written to the Regency of Berne, dated from Soleure, the 11th of March, 1705-6.

Magnificent Lords

THERE occurs in the Country of *Vaud*, a Matter prejudicial to the Interests of my Master, and contrary to the Treaties between His Majesty and the Laudable Helvetick Body; *Flotard* is come thither from *Holland*, with new Instructions, to kindle again the Flames of a Rebellion in the *Cevennes*; he has sent thither to that End, *Salomon* one of the Prophets of the FANATICKS, one named *Vignes*, and another; the

the two former have been seized, and the third call'd *Vayrac*, has confessed, that *Flotard* lodges at the House of a Bayliff of yours; I am perswaded, Magnificent Lords, that the Conduct of Your Bayliff, in giving Shelter to the said *Flotard*, must needs be unacceptable to. You, since it is against the Orders You were pleas'd to give, in *May* last, that he should depart Your Territories, as soon as discover'd therein.

This Letter signed *Puyseux*; the preceding Copy of it was extracted from the Chancery of *Bearne*, with other Papers, at the Request of Mr. *Stanyan*, Envoy Extraordinary of Her *Britanick* Majesty, with the Cantons.

NOTE. A second Letter from *Holland* confirms the former, and adds that Col. *Cavalier* himself told the Writer, that he was an Eye-Witness of the Transaction, relating it then at large as the same was done by him here in *London*, as in pag. 58.



F I N I S.

